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A R E P L Y

T O

Two Discourses.

Lately Printed at OXFORD

Concerning

THE ADORATION

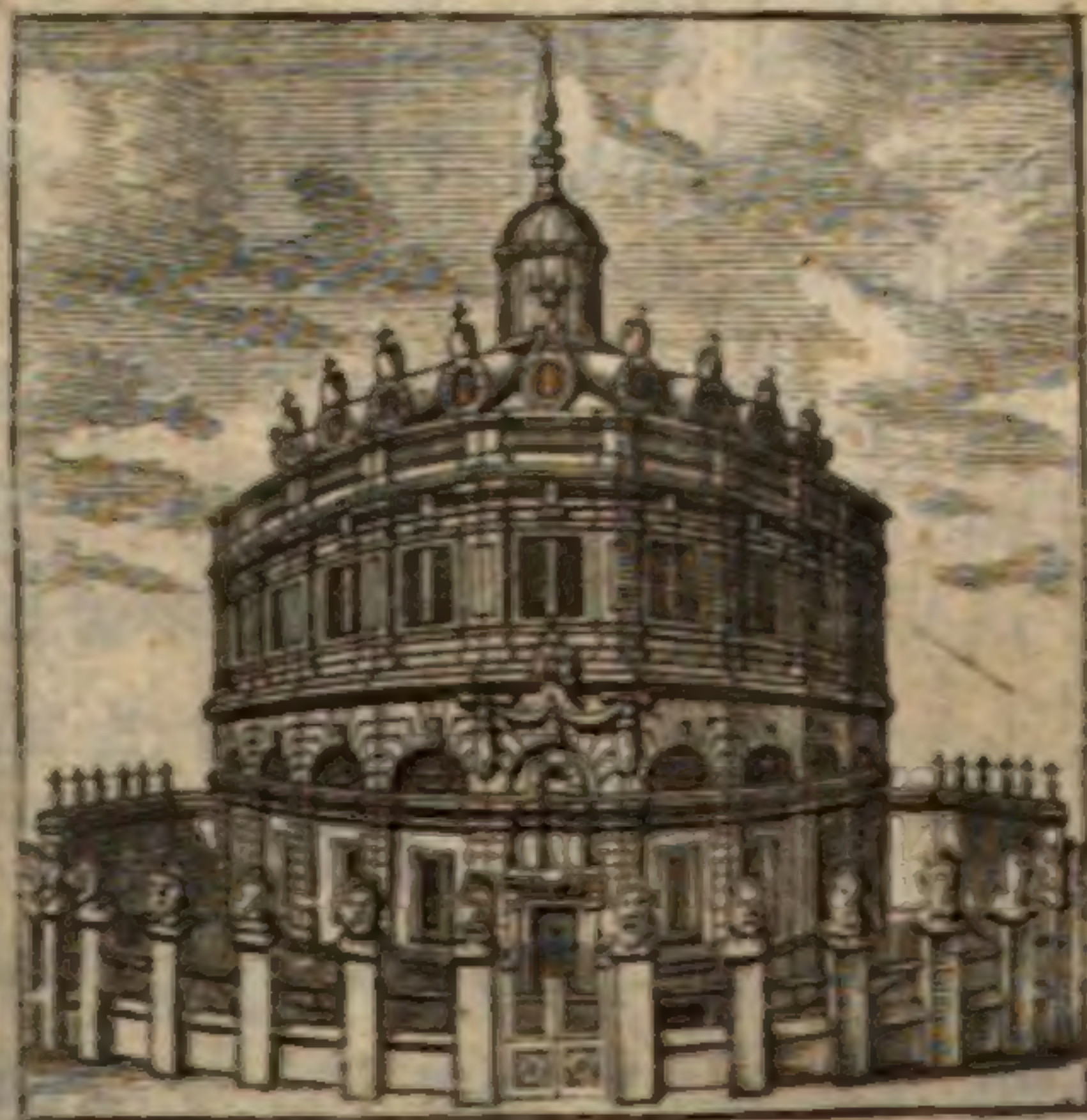
O F

Our BLESSED SAVIOR,

I N

The Holy Eucharist.

*Least Satan should get advantage of us: for we are
not ignorant of his devises. 2 COR. II. V. II.*



*by Aldrich
Jo. Aldrich
in*

O X F O R D,

Printed at the THEATER. Anno 1687.

Imprimatur.

J. O. V E N N

Vice-Can. Oxon.

May 19. 1687.



To the R E A D E R.

 *H E N the two late Discourses concerning The Adoration of our Blessed Saviour in the Holy Eucharist, were first printed at Oxford, and the World expected they should receive an Answer from the same place, from whence they had defy'd the Church of England, I was vain enough to think it might fall to my lott to Answer them. For I fancy'd so trivial a Pamphlet was below the regard of other men, who do God and the Church better service in another station: and presum'd that while they offer'd Sacrifice, a mean man might serve to drive away the Flyes. Wherefore I committed to paper, what I thought I should say, supposing that Providence were assigned me, but having neither order nor inclination to appear in Print, I proceeded as my leisure would allow me: and was not so assiduous as I should have been to perform a task. Besides I indulg'd my curiosity in a strict examen of the Quotations, which (some of the Books being scarce, and most of them of a competent bulk) between procuring and reading them cost me twice the time, that it did to write my Reply. This search I grant was not absolutely necessary to my purpose, for a man that knows the Doctrine of our Church, will not stick at any of the Quotations save only those out of Mr. Thorndike: yet I do not regret my pains: for I gain'd a more just and lively Idea of the Discourser then I had before: and a fresh perusall of our own excellent Authors, renewing those impressions I had formerly taken from 'em, was it self a very great reward.*

So much work cut out for one that was in no great hast: being neither very fond of labour, nor lying under any obligation: must needs proceed as slowly as ever any Church-work did: so that no man need wonder if a London Answer was publish'd when there yet remain'd neare a third part of mine to finish. Perusing that Reply I threw aside my own papers as superfluous, and resolv'd to proceed no farther in so needless a design: the rather because it was reported with great confidence, that another Answer was at that time ready, and transcribing for the press. But some that impatiently expected this second answer, finding after a fortnights expectation, there was no good ground for that report: and being possess'd with an opinion that there ought to be an Oxford Answer; having likewise seen in what method I proceeded; and how far I was advanced: importun'd me first to finish my Reply though it were but for their satisfaction: and at last extorted my consent to print it; upon condition no other Answer should prevent them.

These are the reasons why it was made public, and why so late. If any man find leisure to peruse it, I must beg him as he reads the Answer to read the Discourses along with it, for that's a piece of justice due to every book that's answer'd, and in confidence it would here take place, I have frequently worded my Reply, so that it cannot be thoroughly understood, without comparing my words with those in the Pamphlet they reply to.

C H A P. I.

The Introduction.

IT is somewhat surprizing that one, who has left the Church of *England* to go over to that of *Rome*, should attempt to justify his desertion by pretending both Churches are agreed; and if they are so, his conduct is the more amazing, who quits the Principles of 'em both, and goes to settle the point he contends for upon *new Notions* of his own: which by the way is so plain a confession, that he thinks the Popish Principles cannot justify their Practice, that I doubt the Gentlemen of that Communion will scarce thank him for his undertaking. One would likewise have expected, that a man of the Editors reputation, the famous Compiler of an * *Art of Reason*, should neither have writ nor published any thing, wherein the Author did not reason like a man of art; or at leastwise talk as coherently as ordinary men use to do by the pure strength of natural reason. Yet it pleases the Author of the Pamphlet to display his great search and quickness, in such illations as these; * *Gloria in excelsis, is put in the Post-communion, Ergo, The Church that put it there disowns the Real Presence, * Nihil magis incredibile: Ergo Not this more incredible that Idem corpus potest esse in diversis locis simul. * This thing is above our reason, Ergo 'Tis contrary to it: with other such deep discoveries; to shew us that his talent in Logic is as singular as his judgement in Religion.*

* Disc. I.
ch. I. §. 2.
pag. 2.

* Disc. I.
ch. III.
§ 20.

pag. 13.
* Ibid.

* *Ars rationis Oxon. à Theatro 1673.*

But I have no commission to question any man for making bold with himself; or exposing his own understanding to what degree he thinks fit: and should therefore have taken no notice of this Pamphlet, had it been any where printed but at *Oxford*. I should not have thought my self obliged to censure the extravagant singularities of a private fancy; such especially as are not likely to do any mischief to the Public: and such I esteem the notions of this Pamphlet; which is too perplex'd for a common Readers understanding, and too sophistical to impose upon the more intelligent. But considering the false and scandalous reports, that are of late so industriously spread about the Nation: as if *Oxford Converts* came in by whole shoals, and all the University were just ready to declare: I have reason to believe this Pamphlet was designedly printed at *Oxford*, to countenance those reports. For no doubt the Popish Presses were at the Editors service; and to use them, instead of setting up a new one, had been less trouble and better husbandry. But the secret is, these Papers are to pass with unwary people for a specimen of the Universities judgment: much such a one indeed as the *Tile* was, which *Hierocles's* Scholar brought to market for a sample of the *House* he had to sell. Now there are diverse aggravations of this foul play, which make it yet more insupportable. As why is this question now reviv'd which the members of our Church have of late so carefully declin'd out of pure respect to those ears, which if it be possible they are not willing to offend? Or why are we of the University attack'd in our own quarters? and so defy'd to our teeth, that we can neither in honor nor honesty decline an answer, tho, we are well aware with what design the scene of the Controversie is laid in *Oxford*? Or how can we brook this usage from our companion? our own familiar friend whom we trusted?

with

with whom we have taken sweet counsel together? and walked in the house of God as friends?* These are such cutting circumstances, as no armor of patience is sufficient proof against.

For these Reasons, and not for any worth in the Book, I have ventur'd to answer it; and comply'd with the severe task the Author sets me to make brick and find straw too. For the Pamphlet duly consider'd will not furnish sufficient matter for a Treatise. Strip it of its garniture, and it comes to no more then this, That *the Author supposes* the Church of England to hold such a Real Presence of Christ's natural body in the Eucharist, as *he thinks* a sufficient ground to adore the Elements: To which we need only reply; That as the Church ever held a real, so she ever deny'd a corporal *i. e.* a local presence; and for that reason forbid the adoration of the Symbols. For, to say no more at present, the same arguments that will justify our adoring them upon the score of any, but a local presence of Christ's natural body, will excuse not only the Popish, but even the grossest Heathen Idolatry.

This I take to be a full and sufficient answer to what our Author has spun into two Discourses: However that I may leave no room for cavil, I shall take a distinct view of the whole Pamphlet, and reply particularly to the Chapters and Sections of each Discourse as they lie in order.

* Ps. LV. 14, 15.

C H A P. II.

A Reply to the first Chapter of the first Discourse.

THIS Chapter is taken up chiefly in recounting some little Alterations that have been made at several times in our *Rubricks* and *Articles*: from which the Pamphlet would infer that our Church has *waver'd* in her *Doctrines*.

Now to my apprehension, this Design let it be executed how it will, is very impertinently undertaken. For admit that the Church had waver'd (as she has not) what's that to his purpose of proving, that a Real tho' not Corporal presence is ground enough to adore the Elements in the Eucharist? Again, admit it were pertinent to prove, that the Church had waver'd in her *Doctrines*; how impertinent is it to allege no proof, save out of the *Rubricks* and *Articles*, which contain only terms of her Communion? omitting the *Homilies* and *Catechisms* set forth by her Authority, as a solemn declaration of her *Doctrines*? We grant that the Church having always held a Real Presence, so far as a Real Participation imply's one; but always deny'd it if by Real we mean Corporal and Local; has not always thought it requisite, to make the declaration and subscription of this *Doctrines*, a term of her Communion: and if the Author has any thing to object to her upon this score; it may possibly be to the purpose, and then we are ready to answer it. Always provided he forbear that shrewd way of arguing, which he gives us a taste of in *the second paragraph* of his *second section*: for to such kind of sequels as he makes there,

there, we shall not think fit to reply ; but leave 'em to be seen through and despis'd by the Freshmen.

But a man, that is not mov'd by those arguments, may perhaps be put in mind by the premisses, to enquire why these Alterations were made? I answer that 'tis easy to assign *good* reasons* ; but for want of the authentick Records we can but guess at the *true*. Perhaps they might be as follows.

I. It has ever been the practice of all conformable Church of England-men to *handle both the Patin and the Chalice when they Consecrate*. And indeed the very nature of the action impliyes the use of that ceremony, so that there seems to be no need of a Rubrick to enjoin it. In K. *Edward's* first book there was a marginal note to direct the more ignorant and unpractic'd * *when to use it*; which was afterwards omitted; when the usage was in all appearance sufficiently secur'd

* The reasons here assign'd are (it may be) not the true ones why the changes were made, but may serve to make a sober man acquiesce in these alterations, nay prefer them now they are made: and the *Lawfulness* not the *Prudence* of the Churches constitutions is the main point to be consider'd by the members of her communion. 'Tis no matter what *Politick* reasons might induce the *Government* to make these changes, as long as in making them it did not deviate from the rule of Scripture. But the Reader that is so dispos'd may gratify his curiosity as to this point too; by consulting *Dr. Burnets History of the Reformation* vol. 2 pag. 170. 190. 392. 394. 405. *Foxes and Firebrands* par. 2. pag. 10. 11, 12, 13. *Discourse of the holy Eucharist* newly printed at London pag. 72, 73. &c.

* In the present Liturgy there are divers such marginal notes; which are not *injunctions to perform*, but *directions when to perform* some ceremonies which the Rubrick elsewhere enjoyns, or the nature of the action supposes. As for instance in the office of Baptism *Here* (says the margin) *the Priest shall make a Cross upon the Childs*

forehead; the Rubrick for this ceremony went before. And in the office of the Eucharist, *Here the Priest is to take the Patin into his hands &c.* that he should *break the Bread and take the Cup into his hands* is suppos'd in the precedent Rubrick (which only directs his standing that he may do it readily and decently) for the very nature of the act of Consecration impliyes it. But when this note of direction (*when to take the Patin &c.*) was omitted, the practice of taking it did not cease. For *Rastall* himself takes notice that *Jewell* us'd to take the Bread into his hands; and we may better learn the mind of our Church from his Practice than the Pamphlets surmises; if there were any thousands as *Rastall* supposes (though I beg his pardon for some of his thousands, and without a better reason than his supposal won't suppose one thousand) omitted it; they were of those half-conformists, whom the Church has always complain'd of as the most disingenuous and dangerous of all her enemies. And for their sake in the review of sixty one it was necessary to restore these directions, which were not so necessary when the mangling of the service was less common.

by common practice. But when false brethren took advantage from the omission to perform the ceremony awkwardly and lamely, the directions were restor'd in the edition of fixty one.

2. *The Gloria in excelsis* is a hymn; and therefore most properly put in the Postcommunion; because most conformably to our Saviour's own practice, who when supper was done * sung a hymn with his Disciples.

3. The *Trisagium* as it now lies after *Holy* thrice repeated, in honor of the three Persons of the Trinity, concludes very properly and pertinently with *Glory be to the O Lord* acknowledging the Unity. This the *Benedictus qui venit*, does not; but is rather lyable to the same misconstruction for which the * Council in Trullo (*Can. 81.*) condemn'd the addition of *ὁ σωωθεὶς δι' ἡμᾶς* to that hymn.

4. The omission of these words [*in these holy mysteries*] might be purely accidental; and pass undiscover'd, because as they signifie no more then [*in this celebration of the Eucharist*] they have no material influence upon the sense. But if we understand, as perhaps a perverse man may, that [*these mysteries*] signifie the same with [*these elements*] that is cause enough to omit them: because they would assert an opinion which is contrary to sound Doctrine, and the declar'd judgment of the Church.

* Disc. I. What is farther observable in the two first Sections, §. 3. n. 1. is repeated and back'd in the third, and might be safely pass'd over, as containing nothing material but what we again meet with there. For concerning the Form prescrib'd in delivering the consecrated Elements he tell's us that in K. Edwards first book the Form was

* Matt. XXVI. 13. Mark. XIV. 26.

* *Pandectæ Canonum* &c. publish'd at Oxford by Dr. Beverege.

The Body of our Lord Jesus Christ &c. in his second *Take and eat this in remembrance &c.* in Qu. Elizabeths both *these put together* as they still continue in the English Liturgy. But withal he tells us, the first of these Forms descends to us from Antiquity: and he finds no fault with the second, which is entirely agreeable to the words and end of the Institution. So that we are yet to seek, where the harme lies of using either Form single, or both of them together? and yet farther to seek to what purpose this observation is made? since 'tis manifest that neither Form single nor both of them together, either owns a *Corporal* or denyes a *Real Presence*.

He adds that the *Scotch Rubrick* keeping the first Form requires the Communicant to answer to it *Amen*: which without a Rubrick ever was and is still the Practice of the Church of England (for what more natural then to answer *Amen* to a prayer?) and so were divers other things (as for instance *standing up at the Gospel*, and saying *Glory be to thee O Lord*,) which the Compilers of the Scotch Liturgy having good reason to approve, thought fit to injoyn by a Rubrick; that the Puritans might have no pretence for Nonconformity.

But to return to the Communicants answering *Amen*. the Pamphlet truly observes it to be according to custom of Antiquity: but I doubt the proofs it quotes are not very judiciously chosen. The place in *Eusebius* belongs plainly to another thing. The words are (*Hist. VII. 9.*) εὐχαριστίας δὲ ἐπακρόσαντα (not μετὰ λαβόντα) καὶ συνεπιφθεγξάμενοι τὸ Ἄμην, καὶ περὶ τῆς ἑσχατίας, καὶ χειρὸς εἰς ὑποδοχὴν τῆς ἁγίας τροφῆς ὑπακρίναντα, &c. Which evidently shews that *That Amen*, was answer'd to the Doxology before the distribution of the Elements, as not only *Justin Martyr* could have taught

taught him, but even *Valesius* himself in his *Notes upon that passage of Eusebius*. I leave the examen of the other two Quotations to them that have leisure and the Books by them, 'tis probable they may prove as pertinent as this. For I find it a common practice in this man's *other Works* to quote those passages at length which he thinks will bear the stress of an Argument, and barely refer to such places, as contain only a hint which perhaps an unwary Reader may go near to swallow.

This *Amen* was spoken says the Pamphlet as the Communicants confession that what he receiv'd was *Corpus Domini*. But I shall rather learn the meaning of it from *Justin Martyr*, * who observes that *Amen* in *Hebrew* signifies *so be it*, wherefore according to His notion the Communicant answering *Amen* only joyns with the Priest in *praying* that the Body and Blood of *Christ* may preserve his Body and Soul to everlasting life.

“ The Pamphlet farther observes that in K. Edwards first book there was this passage in the prayer of Consecration. [*And with thy holy Spirit and Word vouchsafe to bless and sanctify these thy gifts and creatures of Bread and Wine, that they may be unto us the Body and Blood of thy most dearly beloved Son Jesus Christ*] which was afterwards left out of the *English Liturgy*, and restor'd in the *Scotch*. This omission by the way is something injudiciously observ'd; because it shews us that the Clergy of *Q. Elizabeth* had no such thoughts of the Real Presence as the Pamphlet would suggest they had. But I refer him for answer to his own quotation out of *Laudensium Autoctacrisis*. From these words (saith he) all Papists use to draw the truth of their Transubstantiation; wherefore the English Reformers scrap'd them out of their

* Just. Mart. Edit. Steph. *Apol.* 2. pag. 162. Οὐ συνπλῆσαι τοὺς αἰσὶς καὶ τῷ εὐχαριστῶν, οὐδὲ παρὰ λόγους ἐκδοφῆναι λέγων Ἀμήν. Το δὲ Ἀμήν τῇ Εὐχαρίστῃ φωνῇ τὸ γίνετο σημαίνει.

Books] tho' his Gloss upon Restoring them in the Scotch Liturgie is a manifest cavil; for no man of sence can interpret them as they lie there in favor of Transubstantiation. see Arch-Bishop *Cranmers* answer to *Gardiner*. p. 70. p. 289. *

I must beg the Readers pardon, if out of a desire to leave nothing unreply'd to, I have particularly spoken to these inconsiderable observations, which the Author himself does but skirmish with. But we are now come to the Rubrick, before which he intends to sit down: viz. that for explaining why we Kneel at the Sacrament. This he tells us in *K. Edward's* book deny'd a *Real and Essential*, but now denies only a *Corporal Presence*. To which I answer that *K. Edward's* Rubrick by *Real and Essential* means (as the Papists then us'd to do) a *Real and Bodily Presence*: as is plain by the *Articles* set forth about the same time, and quoted by the Pamphlet it self pag. 2.

“He observes farther that both this *Rubrick* and the “*explanatory Paragraph* in the 28th *Article* were expung'd “in the first of *Q. Elizabeth*. To which we have already answer'd, that this at the utmost implies but a change in the terms of our Communion: and if he think fit to challenge the Church upon that score we are ready to give him satisfaction.

In the fourth Section he falls on in earnest upon the

* The Archbishop the most competent Judge in this case thus interprets this passage p. 79. of his answer to *Gardiner*. And therefore in the Book of the Holy Communion, we do not pray *absolutely* that the Bread and Wine may be made the Body and Blood of Christ, but that *unto us* in that holy mystery they may be so: *that is to say* that we may so worthily receive the same, that we may be *partakers* of Christ's Body and Blood, and that therewith *in Spirit and Truth* we may be *spiritually* nou-

rished. And again p. 289. We do not pray &c: - but that they may *be to us* the Body and Blood of Christ; that is to say, that we may so eat them and drink them, that we may be *partakers* of his Body Crucified and his Blood shed for our redemption. Wherefore this was the sense of our Reformers that compil'd the Communion-office; and thus they understood it that restored it in the Scotch Liturgy; and so must any man understand it that is not too partially addicted to Popery.

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§. IV.
pag. 4.

declaration about adoration as he calls it, and from it as it now lyes, draws *three Observables*, which are either very dishonestly or else very ignorantly worded. They need no other answer then a bare amendment of the expressions; which if they were intended to give the sense of the Church of *England*, should have been to this effect.

1. *Observable*. That the Clergy do profess and teach, that the natural body and blood of Christ, are not *corporally* i. e. *locally present* in the Eucharist.

2. *Observable*. That they have diverse reasons for this assertion: one especially wherein Scripture, Philosophy, and common sense are agreed, *viz.* that a true humane body *cannot locally* be in two places at once.

3. *Observable*. That in consequence hereof they declare, that the *Presence* of Christs body in the Sacrament, is indeed real but spirituall, and therefore the *Elements* are not to be ador'd, because adoration ought not to be directed to the natural body of Christ, but where it is *locally present*.

Had our Author had the ingenuity to express himself after this manner, he had been no less kind to himself then just to the Church of England; for he might have avoided divers errors he commits in the three next Chapters, by avoyding the grand impertinence of having written them at all.

C H A P. III.

A Reply to the second chapter of the first Discourse.

Disc I.
§. VII.
pag. 5.

THe design of the second Chapter is to prove by abundance of quotations, that Learned Protestants heretofore have held, that the same body of Christ, which
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was born of the Virgin Mary, crucify'd &c. is present *as in Heaven so here* in the Holy Sacrament, *either* to the worthy receiver, *or* the Symbols.

By learned Protestants I presume he means those of the Church of England; for so he should mean since he draws his *Observables* from a Rubric in their Liturgie. Now he would have told us some news, had he mentioned but one of these learned Protestants, who pretending to give the sense of the Church of England does not hold, that the same numerical body which was born of the Virgin Mary, crucify'd &c. is *locally* present in Heaven, and *virtually* present in the Eucharist; not to the *Symbols*, but the *Faith* of the worthy receiver: or if by those words, *as in heaven so here* he means *locally* in both; as indeed he must mean, if his next Chapter be at all pertinent; he would have told us no less news, had he brought but one quotation that could be honestly taken in that sense. But if he have any third meaning it would have been a favour to explain himself, for we pretend not to any talent in divination.

Now supposing he designs to combat the Church of England, I would gladly know to what purpose he alleges *Calvin* and *Beza*? for let their doctrine be what it will, to quote it to us who are not to be concluded by their authority, is very trifling and impertinent. When the sense of the Church of England was the question, one would have expected to hear what the *Church-Catechism* says? What the *Homilies*? What *Nowells Catechism*? Books allow'd and publish'd by the Churches authority, and authentick witnesses of her judgment, or if private Doctors were the game, what Archbishop *Cranmer's* book of the Sacraments? what *Bradford*, *Philpot* and the rest of *Q. Mary's Martyrs*? what Bishop *Jewell* in his *Apology* and the *Defence* of it? what Bishop *Usher* in

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his Sermon before the House of Commons? But instead of these we have only the testimonies of some other *eminent*, but *private* men; all miserably mangled and disjoynted; some of them Conciliators too, whose very design obliges them to a looser kind of expression, than a true and adequate standard of the Churches judgment will allow. Now should any of our private writers, either in heat of disputation, or out of zeal to peace, or desire to explain a great mystery; a little deviate in their expressions; we can easily forgive an error, that proceeds from so allowable a cause; but still the Church is not bound to justify that error.

But the quotations in the Pamphlet will not put us upon this Apology. Not an author he quotes (except only Mr. *Thorndike*, of whom we shall say more by and by) but speaks the sense of the Church; and industriously drives at a point quite contrary to the Pamphlets design; which discovers a great flaw either in the Authors judgment or honesty. I grant the authors as he has mangled 'em looke as unlike those worthy champions of our Church, as the shape that appear'd to *Æneas* did to the true and whole person of *Hector*. But I desire the Reader neither to trust the Pamphlet nor me but his own eyes; to consult the quotations as they lye intire in the authors themselves; and consider 'em with their several contexts. For my own part having taken that pains, I profess to find such dealing as I do not care to report, because I cannot expect to be believ'd.

'Tis somewhat unaccountable that a man of sense, having read the book of Bishop *Taylor's*, which the Pamphlet quotes; should split upon the very Fallacy, which that Bishop spends almost the whole first Chapter in detecting. He makes it his business there to shew, that Protestants in explaining the *Real Presence* may lawfully
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use the same terms that Papists doe. But they neither can nor doe use them in the Papists sense, and he that will urge the Protestants with those words, must take the Protestants meaning along with him. This seems to be a very equitable proposal. How far the Pamphlet complies with it, I dare leave to the meanest Reader, when he has perus'd this short and plain account of our Churches doctrine in this point.

The natural body of our blessed Saviour comes under a twofold consideration in the Eucharist. 1. *As a body dead*; under which notion we are said to eat it in the Sacrament, and to drink the *blood as shed*; as appears by the words of the Institution, *Take and eat, this is my body which is given or broken for you; Drink ye all of this, for this is my blood which is shed for you*: in which words (* as Mr. Bradford long agoe observ'd) what God has joyn'd we are not to put asunder. 2. *As a glorify'd body*; in which condition it now sits at the right hand of God, and shall there continue till the restitution of all things, imparting Grace & Influence and all the benefits purchased by the Sacrifice of the dead body, to those that (in the holy Eucharist most especially) are through Faith and by the marvelous operation of the holy Ghost incorporated into *Christ*; and so united to him that they *dwell in Christ and Christ in them*; they are one with *Christ* and *Christ* with them; they are made members of his body, of his flesh, and of his bones: and by partaking of the Spirit of him their head, receive all the graces and benefits, purchased for them by his bitter death and passion.

Wherefore it is evident that since the body *broken* and the blood *shed* neither do nor can now really exist, they neither can be really present, nor literally eaten, or drank, nor can we really receive *them*, but only the be-

* Acts and Monuments. pag. 1621.

benefits purchased by them. But the body which now exists whereof we partake, and to which we are united, is the glorify'd body: which is therefore verily and indeed received (as we shall see anon) and by consequence said to be Really present notwithstanding its Local Absence; because a real participation and union, must needs imply a Real presence, though they do not necessarily require a Local one. For 'tis easy to conceive how a thing that is Locally Absent may yet be Really Receiv'd, as he *that receives a Disciple* is said to *receive Christ*; as the Disciples themselves *receiv'd the Holy Ghost*; as the King in the Gospel *receiv'd a Kingdom*; or as we commonly say a man *receives an Estate or Inheritance* when he receives the Deeds or Conveiances of it. In all which cases the reception is confessedly real, tho' the thing it self is not locally or circumscriptively present, or literally grasp'd in the arms of the receiver.

This by the way may serve to shew the vanity as well as falshood of Transubstantiation, which was first devis'd to solve the literall eating of the glorify'd body of our Saviour: whereas though the body that *is glorify'd*, be numerically the same that *was broken*; yet the body which is *eaten as dead*, and the body which is *present as glorify'd*, are two as different things as can well be imagin'd.

This may likewise serve to shew, that there is no great disagreement among those Protestants, whom the Papists too hastily charge with it. For they all agree that we spiritually eat *Christ's Body* and drink his Blood: that we neither eat nor drink nor receive the *dead body* nor the *blood shed*, but only the *benefits* purchased by them: that these benefits are deriv'd to us by virtue of our Union and Communion with the glorify'd body: and that our partaking of it, and union with it, is effected by the mysterious and ineffable operation of the holy Spirit. The
only

only difference is, that one part from the premisses infer, that *Christ* may be truly said to be *Really Present* in the Eucharist; whereas the other scruple at the use of *that expression* (because the local absence of his body is confessed on both sides) notwithstanding they agree in all the points which the other party think requisite to defend it.

Now tho' it be easy as I said before to conceive how a natural substance may be said to be *Really Receiv'd* though not *Locally Present*: it is not so easy to conceive it *Really Present* when at the same time it is *Locally Absent*. Therefore the Church of *England* has wisely forbore to use the term of *Reall Presence* in all the Books that are set forth by her authority. We neither find it recommended in the *Liturgy*, nor the *Articles*, nor the *Homilies*, nor the *Churches*, nor *Newell's Catechism*. For although it be once in the *Liturgy*, and once more in the *Articles*, it is mention'd in both places as a phrase of the Papists and rejected for their abuse of it. So that if any Church of England-man use it, he does more then the Church directs him, if any reject it he has the Churches example to warrant him: and it would very much contribute to the peace of Christendom if all men would write after so good a Copy.

Yet it must not be deny'd but the term may be safely us'd amongst Scholars; and seems to be grounded upon the language of Scripture it self. For when our Saviour promises *to be in the midst of them that call upon him*; and *to be with his Church always to the end of the World*, no doubt he promises to be *really present* with them, though he does not mean that his Naturall Body shall be *locally present* amongst them. So *S^t Paul* speaks of his own being *absent in Body* but *present in Spirit*, 1. Cor. V. 3. The Romans us'd to call their Gods *Præsentēs Deos*, not as *locally present* but always ready to assist them: and what-
ever

ever is in readines when we want it, to answer our occasions may be properly said *παρεῖναι*, to be at hand, to be present. A man does truly *repræsentare pecuniam* when he gives a good bill for it, though he does not pay it down *in specie*. The Holy Ghost is said to *abide and dwell in us*; which words imply a *continual presence*; no doubt *Reall*, though not *Physicall* and *Locall*, but only by his grace and influence. In short whatever we enjoy, use, and reap the benefit of, as truly as if it were *præ sensibus*, is as *Really* present as if it were *Physically* so: nay no doubt when virtue went out of our Saviour's body to heal the woman in the Gospel; though the Jews throng'd him, and she did but touch his garment, yet his body was *more really* present to her whom the virtue of it heal'd then to them whom the substance of it touch'd.

So much for the use of the word: which when we of the Church of *England* use, we mean thus. A thing may be said to be *really receiv'd*, which is so consign'd to us, that we can readily imploy it to all those purposes, for which it is usefull in it self, and we have occasion to use it: And a thing thus *really receiv'd* may be said to be *really present* two ways, *viz.* either *Physically* or *Morally*, to which we reduce *Sacramentally*. A *Physicall* presence (now we speak of a natural Body) is *locall*; *antecedent* to the reception and *independent* upon it: the thing is first *really present* and then *really receiv'd*; and though it were not *receiv'd*, would be still *really present*. A *morall* presence is only *virtuall consequent* to the reception and *dependent* upon it: the thing is first *really receiv'd*, and by consequence said to be *really present*; but it is not at all *present*, to them that do not *really receive* it. Thus in the holy Eucharist, the Sacrament is *Physically*, the *res Sacramenti*, *Morally* present: the elements *Antecedently* and *Locally*, the very body *Consequentially* & *Virtually* but both *Really present*.

From hence it is evident, that if we rightly understand the Presence, it is not material with what adverbs we affirm it. We may say it is *Really, Essentially*, nay *Corporally* present: that is, it is *present* in as much as it is *Really receiv'd* to all intents and purposes, for which the *Res ipsa* the *Essence* the *Substance* the *very Body* would be useful to us, if it were *Physically* and *Locally* present. And the difference between us and the Papists is plain. They (however they express themselves) understand a *Local* presence, which we deny and therefore reject their expression. We (whatever term we use) mean only a *Spiritual and Virtual* Presence, and explain the term we make use of to that effect. Thus the Protestants in K. Henry the Eighth's time, that sufferd upon the six Articles, deny'd the *Real Presence* (i. e. the Popish sense of it) but meant the same thing with us, who think, we may lawfully use that term. On the other side that excellent Person and glorious Martyr Mr. Bradford*, *I do believe* (says he) *that Christ is Corporally present, at and in the due Administration of the Sacrament.* But he adds this explication, *By this word Corporally I mean that Christ is present Corporally unto Faith.*

It is likewise evident, that when we say Christ is *Present*, or *Adorable in the Sacrament*, we do not mean *in the Elements* but *in the Celebration*. We affirm his naturall Body to be *Locally* in Heaven and not here; and that we, who are here and not in Heaven, ought to Worship it as *Locally present in Heaven* while we celebrate the Holy Sacrament upon Earth.

Lastly it is evident that this Doctrine is sufficiently remov'd from what the Pamphlet calls *Zuinglianism*, how truly I will not now inquire. For we do not hold that we barely receive the *Effects* and *Benefits* of

Christ's Body: but we hold it *Really Present* in as much as it is *Really receiv'd*, and we actually put in possession of it though *Locally absent* from us. So that while we *Spiritually* eat Christ's Flesh and drink his Blood, we through Faith, in a mysterious and ineffable manner, dwell in Christ, and Christ in us; we are one with Christ, and Christ with us: and by virtue of this *Spiritual* and *Mystical* yet *Real participation*, we receive the *Benefits consequent* to it; even the remission of our Sins and all other benefits of Christs Passion.

This in short is our meaning; and to this effect all true Church-of-England-men declare it. Whether we express our selves in proper and accurate terms is another question, wherein if the Editor think fit to engage, we are ready to answer him. In the mean time we desire him and the rest of his Communion, not to catch up our words, and bait them in their own sense, which is too like the dealing of the *Old Romans* with the *Primitive Christians*.

It remains that we say a word or two concerning Mr. *Thorndike's* Testimony, and so dismifs this Chapter. The reader may please to take notice, that the whole design of this Pamphlet is to furbish, and rig out a notion of Mr. *Thorndike's* in his *Epilogue to the Tragedy of the Church of England*. The notion is neither the Church of Englands, nor as I believe any other Churches: nor does he so much as pretend that any other man, much less any Church ever taught it. He only thinks it is * *consistent* with the *analogy of Faith*, not trenching (as he says) upon any ground of *Christianity*, and seems to propose it as a peaceable expedient, for complying outwardly with the Popish adoration of the Eucharist: a practice, which, when he wrote his *Epilogue*, he thought adviseable if it could be warranted,

* Epilogue. lib. 3 cap. 2. pag. 3.

ranted, for he was then upon a project of Uniting *all Christians in one Communion*: and wrote his Epilogue on purpose to serve that design: not pretending to give the true sense of any party; but so to blanch the opinions of them all, that the difference of their Judgment might not hinder their Uniting. Wherefore he professes to expect * *the Lot of Reconcilers, to be contradicted by all parties*; and owns that he says those things which he should have dissembled had the Church of England continu'd. But it seems he thought as some others did, when the King was Murther'd, that the Church of England was utterly and irrecoverably dissolv'd: and that it was necessary to hold Communion with some Church: and if it were honestly practicable with the Church of Rome rather than another. 'Tis probable *the Editor* was of the same mind, for I remember to have heard this very plea made in his defence, by a friend of his about some Eighteen years since.

But whatever Mr. *Thorndike's* opinion was when he wrote his *Epilogue*, 'tis certain when the King return'd, he was a member of that Convocation that revis'd the Liturgy; that he constantly attended there; and had a hand more than ordinary in the *Edition of sixty one*. That he declar'd his unfeign'd assent and consent, to all things in the Liturgy as it was then alter'd: that he conform'd to it all the rest of his Life, and at last dy'd in Communion with the Church that impos'd the use of it.

So then we have here quoted out of the Epilogue, a private opinion of a private man, and what's that to the Church? especially since for ought then appear'd he was singular in it while he held it; & when occasion offer'd, he forsook it: professing his unfeign'd assent to that Rubrick, which the Pamphlet would confront with his Authority.

* Preface to the Epilogue p. 45. &c.

C H A P. I V.

A Reply to the third Chapter of the first Discourse.

Disc. I.
§. 19 p.
13.

The Author's purpose in the third Chapter, is to combat this assertion in the Rubric, that *it is against the truth of a natural body to be (i. e. as he explains it, that a natural body cannot truly be) in two places at once.*

Here is a kind of inauspicious stumble at the very entrance. For 'tis one thing to say as the Rubric does, *that a true natural body cannot be*; and another as he does *that a natural body cannot truly be* in two places at once. For should we suppose as he would have us, that God should make one of our bodys be in two places at once; when God had done this, it would truly be in those places; but before he did it he must change the nature of the body, and make it cease to be a true natural body.

Ibid §.
20 n. 1.

This is but a slip: but in the next Paragraph 'tis neck or nothing. He finds there that "Protestants confess *Christ's* presence in the Eucharist to be an ineffable mystery (they own indeed our *Union and Communion* with him to be so; but supposing that, the *Reall Presence* is easily explain'd. But admit the *Reall Presence* be ineffable) what then?" He conceives it is so because of something in it *opposite and contradictory* to reason. Now any Protestant Child could have told him, tho' perhaps he will take it more kindly from the Catholic *Representer: *that the mysteries of Faith, are above reason not contrary to it.* A little farther *nihil magis in re* says Calvin: there-

Ibid.

fore says the Author *not this more incredible that Idem Corpus &c.* Away you Wagg; what thrice in one Paragraph?

§. 20. n. 3. Dr. *Taylor* is Quoted saying “that if Tran-
 “substantiation were plainly reveal’d he would burn all
 “his arguments against it and believe it without more
 “adoe. And so say I too: yet I would not believe that a
 contradiction could be verified; but rather that they
 were deceiv’d who thought that doctrine to imply a
 contradiction: for if it were plainly reveal’d, it would be
 certainly true; and if it were true it would not imply a
 contradiction. For a *true proposition* has a *true meaning*:
 but a contradiction has *no meaning* at all: ’tis an empty
 sound of words without any *res substrata*: whatever
 one part of it means, the other unmeans again, and so
 the whole means nothing. Besides of two contradicto-
 ries one is always fals, so that to assert a contradiction is
 to affirm a falshood for a truth, and this we are sure God
 cannot do, because he has told us *he cannot lye*. To con-
 clude the Author himself seems to own that God cannot
 verify a contradiction and he gives a very wise and per-
 spicuous reason for it which I leave to the Reader to con-
 sider.

Again Dr. *Taylor* is Quoted saying, that “the doctrine
 “of the *Trinity* does as much violence to Philosophy as
 “*Transubstantiation*. And so say I too: yet I profess I can
 easier conceive it then I can *Transubstantiation*. For
 this supposes that a natural body being *unum numero*, is at
 the same time *fifteen hundred* bodies all *numerically distinct*:
 whereas the Doctrine of the *Trinity* says the *three per-*
sons are *one God*, but it does not say they are *one person*:
 so that here’s no *ad Idem* as there is in the other case,
 which implies a manifest contradiction, while the Do-
 ctrine of the *Trinity* implies none at all. The Doctrine

of the Trinity *transcends* natural reason; Transubstantiation contradicts it in its own sphere: both of them do *equal* i.e. both of them do *alike* so far offer violence to natural reason, that it cannot frame an adequate notion of either. Yet still it can conceive what obstructs the credibility of both; and that more things do so in one case than another: it can easily discern that what transcends it may for all that be true; but what contradicts it in its own sphere must needs be false. And this it can do *without Scripture*: but *by Scripture* it can further discover that the Doctrine of the Trinity *is* true, and Transubstantiation utterly false. These things are so plain and common, that it is nauseous to be forced by an unthinking writer to inculcate them. Whoever knows any thing of the reason of his Religion, knows all this and how to apply it to Dr. Taylor's words without my telling him: and yet if I had trusted to that, these Quotations might perhaps have gone for unanswerable.

Disc. I.
§. 21. p.
14.

Ibid. §.
22. p. 15.

In the next Section we come to a point. "For since
"all contradictions *are* equally possible *and* credible *why*
" (says he) *may not this contradiction that Idem corpus potest*
" *esse &c. bid as fair for our belief as another?* No doubt
it may; and that for this reason that all contradictions
are *equally*, i.e. all of them *absolutely, impossible, and incre-*
dible; we may as well believe this as another, because we
can believe none at all. "Why then (says he) *I cannot ap-*
" *prehend how you believe a real presence.* If he cannot ap-
prehend it, we cannot help it; we do all that a reasona-
ble man need desire to make him apprehend it; we speak
in plain and intelligible terms; We tell him that we
think it implies no contradiction to believe God can
do things far above our comprehension; and therefore
when God tells us, that *the bread which we break is the*

Communication of Christ's body, tho' we cannot explain this mystery, we can believe it without believing a contradiction; and granting *this communication*, the *Real Presence* may be easily understood and explain'd: at least it is no contradiction to say, that a body thus *mystically communicated*, may be *really present* when 'tis *locally absent* as was shew'd before.

“ But the Author who has a peculiar way of thinking, Ibid. and § 23, 24.
 “ can think but of two expedients to evade a contradic-
 “ tion, in affirming a *real and substantial, contradistinct* to a
 “ Zuinglian *Real presence*: one of which is by holding a
 “ Zuinglian *Real Presence*. (compare §. 22. with §. 24.
 “ n. 1.) and so let that pass. The other is by an incompre-
 “ hensible continuation of *Christ's body*. Bishop *Usher* would
 have told him a third; and other learned Protestants a
 fourth; but the major part of them will * tell him 'tis
 needless to enquire after any. For the Union of *Christ's*
 body to the Soul of a worthy *communicant* being an inex-
 plicable mystery, yet plainly affirm'd in Scripture; they
 with the fathers conclude, we have all the reason in the
 world to believe it; but none to attempt explaining it:
 and we can certainly believe it without believing a con-
 tradiction, tho' he that attempts to explain it, may chance
 to run himself into an inconvenience.

Notwithstanding some Protestants hold that *Christ's* Disc. I. § 23. p. 16.
 Body may be present by an ineffable continuation; and
 what has he to say to them? Why *He thinks he may as*
probably suppose it Present by an ineffable discontinuation.
 Perhaps not; for their Opinion may be an Error. but his
 I doubt is a Bull: at least if I rightly understand that ab-

* So for instance *Bp. Andrews* quoted in the Pamphlet pag. 7. §. II. n. 1. De modo præsentia nihil temere definimus; addo nec anxie inquirimus &c. Inter mysteria ducimus, (& quidem mysterium est

Euc' aristia ipsa) cujus quod reliquum est debet igne absumi; (i.e.) ut eleganter imprimis Patres, fide adcrari non ratione discuti.

struse notion of *Presence by discontinuation*; which looks so like a *contradiction in terms*, that to me it is almost inconceivable, not for the mystery of it but the nonsense.

Ibid. Perhaps the example he gives may a little clear this difficulty. “*The Soul* he tells us *is totally in the head and foot: and if a Spirit may be in two Ubies, who can tell but a Body may be in two Places?* That’s a Consequence which I leave to shift for it’s self among the Freshmen: But I would fain know what the Souls Ubiety makes here? for if it serve to any purpose in this question ’tis to illustrate a *Zuinglian Real Presence* as he calls it, for as the substance of the Soul not being coextended to the dimensions of the Body, is lodg’d but in some one part; but the virtue informs them all as effectually as if it’s proper *Ubi* were in each of them; and in this sense the Soul is said to be *tota in toto & tota in qualibet parte*: so (to make a just parallel) the natural Body of Christ which is Locally only in Heaven, does as effectually impart its virtue to every worthy Communicant, as if it were Locally present to each of them upon earth; and is therefore sayd to be Really Present in the Eucharist. But to proceed. If this be a true account of the Souls Ubiety, I see no occasion of conceiving it “*to manage the Body with one foot in the water and the other out like a broken Ob-*

Ibid. “*licer*, for the placing of the Body alters nothing in the Presence of the Soul. “*Oh but what if the Legs be cut*

Ibid. “*of? and the same Soul suppos’d still to inform them as before, per potentiam divinam?* why I think they might as well have staid on; for the Soul will be Present as before; the Substance where it was before, and the Virtue in the Legs as it was before. Well but let him suppose what he can’t explain, that God by his Omnipotence may make a Soul be in too *Ubies*, what will he get by it?

Not

Not that the Soul is or may be so, for a thing is never the truer or more possible for his supposing it, but only that if a man *suppose* God can make a soul be in two *Ubies*, then he must *suppose* that a soul *may be* in two *Ubies*; which is a great truth, and no less a secret. Now dos he say any thing to induce a man to this strange supposal? Not a Syllable that I can find to shew the equity or decency of it; not a Syllable to take of the impossibility. But here is the Divine Omnipotence unaccountably summon'd to vouch an impertinent Bull, which if it be granted we are never the nearer. So perfect a tally is this Authors understanding to his Judgment.

I have already spoke of what is most material in the next Section, if any thing be farther observable, it is this question, viz. “*If Dr. Taylors exposition of the real presence be Orthodox, what becomes of --- præsentiam non minusquam illi veram* quoted out of Bishop Andrews. If a man would take advantage of this Quoter’s blundering, he might translate those words. *We believe a real presence as well as they.* But we take the Bishop’s words **præsentiam credimus; nec minus quam vos, veram*; and his meaning, that the *Spiritual* presence which we hold is as *Real* as the *Corporal* which the *Papists* hold: and I hope we need not stay to prove a thing so manifest, and so universally agreed on, as that what is *Spiritual* is as *Real* as what is *Corporal*. Ibid §. 24. n. 1. p. 17.

“From this Passage to the *twenty fifth* Section, he reports the disagreement of the School-men, in whose quarrels we are no way concern’d. After this digression he spends *two Sections* to shew that the *Real and Essential* presence in the old Rubric, must mean the same with the *Corporal* presence in the new. To which we Disc. 1. §. 24. n. 2, 3, 4.

* Bishop Andrews answ. to Bellarm. n. II.

Disc I. have already answerd, that K. *Edwards* Reformers not
 pag 20. only thought but said so. In the *twenty seventh Section*
 “he is at it again, that the absurdity of *Idem Corpus, &c.*
 “presses us as much as the Papists: and again in the *twenty*
 “*eighth* that all he has been saying from the *twenty second*
 “is to shew that to his apprehension, we must either
 “hold *this* contradiction, or another *equivalent*, or cease
 “to hold a Real Presence contradistinct to that of the
 “*Zuinglians*. To this we have likewise answer’d, that
 if he will apprehend things awkwardly, we cannot help
 it. We have told him very plainly how we hold
 a *Real Presence*, and shewn it to be far enough from what
 he calls a *Zuinglian* presence: and all this without hold-
 ing any contradiction; or so much as meddling with that
 question *whether two Contradictories may be both true?* But
 the Papists (and he if he were one of them) neither do
 nor can explain *their* Presence without holding a con-
 tradiction; which is one of the very many arguments,
 we urge against that prodigious doctrine.

Disc I. The two next Sections are quotations out of Prote-
 §. 29 30. stant writers to this effect. “That we care not to di-
 “spute the Extent of God’s Absolute Power; that it is
 “not pertinent to this question; that some men are too
 “bold in setting bounds to the Almighty; and others
 “too forward in pronouncing what implies a contradi-
 “ction; and therefore the safest way is to wave these
 “points, and stick to what is reveal’d. All this is most
 “undoubtedly true, and constantly maintain’d by our
 best writers. We grant that no Judicious or Pious man
 would discours of Gods absolute power *more then* he has
reveal’d; or press the Papists with *Idem Corpus, &c.* were
 it only a Philosophical argument: much less would a
 Judicious man speak to either of the points, when they
 were not pertinent to his purpose. But when God has
 declared

declar'd he cannot verify a contradiction; * and the maxim of *Idem Corpus*, &c. is apply'd in Scripture to our Saviours natural body; when we wave this where it is not necessary; to wit in explaining our own doctrine; and imploy it only against those that do, and must maintain the contrary; we presume that neither the Judgment nor Piety of our Writers will be question'd by any man that has but a grain of either. Though it would not be altogether impertinent, even while we confine ourselves to revelation, if finding that *Idem Corpus*, &c. is a truth allow'd in Scripture, we infer that the contradiction of it must be false and therefore cannot be reveal'd. And certainly did a man that consider'd what he said apply himself to answer this argument, he would endeavour to take off the contradiction, and shew it was not real but apparent only; and not, as this unthinking Author does, maintain that contradictions may be verify'd; which position were it once granted, 'twere in vain to dispute or but assert any thing; and impossible to give a firm assent to any conclusion either in Reason or Religion. Wherefore it is ridiculous and impious in this man & *Bel-larmin* and the rest of them to invoke the Divine Omnipotence when they run their heads against a contradiction. But they that pretend to make God when they please, may by the same reason make him do what they please.

* For example, we read in Scripture that *Christ was made in all things like unto us, Sin only excepted*; and that *the Heaven of Heavens must contain him* (i e his Natural Body) *till the restitution of all things*; and that *God* who says both those things *cannot Lye*, from whence it is evident that the Natural Body of Christ is an Organical Body such a one as ours; which, as all men agree, can never be said to be Locally Present in two places at once, without affirming such a contradiction, as God declares he cannot verify. Wherefore

when the Scripture says that Christ's Natural Body is and must continue to be Locally in Heaven; we have Gods own warrant to affirm, that even the Divine Omnipotence cannot make it to be Locally Present at the same time upon Earth: This the Angel in effect affirms when he says to the Women that sought Christ's Body, *he is risen, he is not here*: for such an answer would but ill become the mouth of an Angel, if it were possible for his Body to be risen, and yet be there at the same time.

Disc. I.
pag. 22.
Ibid. §.
19. p. 13.

This I hope is a sufficient guard, against the untoward application of any Protestant writings, wherewith the Pamphlet either does or can abuse the common Reader in this matter. In the *end of the thirtieth Section*, he palms upon us a passage out of *S. Austin*, which is very surprizing. He professes to forbear quoting the Fathers, because the Protestants have done it for him; though we may take leave to suppose another Reason; but here when he thought he could delude the Reader with *S. Austin's* authority, he is willing to make his best of him. It seems that excellent Father in his ** Cura pro mortuis* having prov'd *that Martyrs cannot interesse rebus viventium, without a Miracle*; immediately adds that *Quemadmodum, the modus whereby this Miracle is wrought is beyond his capacity, too sublime, too abstruse for him, he had rather inquire of them that know, Utrum ipsi per seipsos adsint uno tempore tam diversis locis? or whether they reliev'd their votaries by the Ministry of Angels? or whether it be both these wayes?* Which shews as the Pamphlet tells us this Father believ'd no impossibility of a Martyrs being uno tempore in diversis locis. Would not any man imagin now, who knows what point the Author drives at, that he would have *S. Austin* say a Martyr's Body might be in two places at once? and would he not wonder that *S. Austin* should be quoted for this purpose, who is ** elsewhere* so exprefs and peremptory that the Naturall Body of Christ himself cannot be in two places at once? But the Author is wary; for he knew very well that by *ipsi per seipsos S. Austin* meant, as

* Tom. 6. p. 515. & Seqq. Edit. nov. Paris.

* Epist. 57. ad Dardanium --- carnis forma atque substantia, cui profecto immortalitatem dedit, naturam non abstulit. Cavendum enim est ne ita divinitatem astruamus hominis, ut veritatem corporis auferamus. Una enim persona Deus & Homo est, & Utrumque est unus Christus Jesus; Ubique per

id quod Deus est; in Cælo autem per id quod Homo. Idem Tract. 31. in Joan. Homo enim secundum corpus, in loco est & de loco migrat; & cum ad alium locum venerit, in eo loco unde venit non erit. Et Tract. 30. in Joan. Corpus enim Domini in uno loco esse oportet (so Ivo, Gratian, Lombard & Aquinas quote it; not potest al'is Printed) veritas ubique diffusa est.

he explains himself, *ipforum animæ in figura corporis sui*. But did not S. Austin then believe that a Spirit might be in two places at once? Perhaps not; but was therefore at a loss because he knew not how to believe it; and this put him upon search of other solutions. I will not now inquire whether a Spirit may be sayd to be in two places at once? as the Souls of the Martyrs were by some perhaps suppos'd to have been; though the affirmative may be explain'd without holding a contradiction: but rather observe how S. Austin concludes this point, viz. *If the man whom he consulted should tell him out of Scripture, This thing is above your reach and therefore forbear your enquiry; he would thankfully receive this answer and acquiesce*. So upon the whole matter S. Austin delivers himself like a true Church-of-England-man; Here's a point started which is past my understanding; the difficulties and wayes of solution are these: I cannot determine and therefore do not care to dispute; I submit to Scripture, and content my self with *the Certainty* of the thing, without inquiring into *the modus*. I wish other Writers would follow this example; and then perhaps we might keep our Religion without parting with our common sense.

The *thirty first Section* containing only old matter has been spoken to before. I only add that if the Author allow Dr Heylin's reason, why does he give a different one of his own? if not, why does he quote it? Disc. I.
pag. 23.

In the *thirty second Section* he repeats the old blunder about *Real* and *Corporal*; and adds two or three to keep it company. "He cannot discern he says why it should
"not be a contradiction for a Body to be *Locally* in one
"place and *Really Receiv'd* in another? He should read Mr. Walker's *Logic* which will tell him that two contradictories have the same Subject and Predicate. "He
"says

“ says it is insidious in the Rubrick not to say that
 “ the Body *Locally Absent* is *Really Receiv'd*, and may
 “ tempt a man to doubt whether the Church thinks it
 “ to be so. Now I fancy not; because the Catechism is
 “ very exprefs. He is troubled we refuse other mens
 “ contradictions, and expect our own should pass cur-
 “ rently. But we have told him that we neither hold
 nor meddle, that we know of, with any contradiction
 in explaining our own Doctrine, and he has not yet
 vouchsafed to make it appear we doe.

Disc. I.
§. 33.

From hence to the end of the Chapter he is as busy as
 if he were playing with * *Thesauro's* Bees. Five wayes
 he has found out of explaining *Really* and *Essentially*, and
 no man Living, that I know of, either sayes or meanes
 any one of them as they are there deliver'd. He sayes
 he does this to *exprefs his disquisition more fully*.

Ibid.

The three first explications are three such unaccount-
 able Whimsyes, as need no other disquisition, but whe-
 ther the words are capable of a rational meaning. For
 “ example. *If by Really and Essentially be meant* such a
 “ Prefence of Christs body to our souls as the Papists hold
 “ there is to the Elements, *i.e.* by abolishing the substance
 “ of the Soul and substituting Christ's body in the room
 of it &c. and so for the two next. The fourth speaks imper-
 fectly, but seems to say something of truth, *viz. that the*
 “ *body becomes Really present by reason of the same Spirit uni-*
 “ *ting us here on earth as members to it in heaven.* To this he
 “ objects that then Christ would be no more present in the
 “ Eucharist then in any other Sacrament, wherein the
 “ *Spirit* is confer'd. In which I see no inconvenience; nor
 do I believe the Fathers did, when they said Christ is *pre-*
 “ *sent* in the *Eucharist* as he is in *Baptism*. He objects far-
 “ ther that such preface is properly of *the Spirit*: which

§. 36.
pag. 25.
Ibid.

Ibid.

I hope for his credit is onely a mistake of the Press; and that the written copy had it *by the Spirit*. The fifth explication is likewise imperfect, if he apply it to the Church of England; which does not hold a *bare reception of the benefits*; but a *Real participation of the body*, & by consequence of the effects and benefits. But the great and killing objection against all explications, he dislikes, is *their not advancing us beyond Zuinglianism*. Whether the opinion, which he brands by that name, be truly ascribed to *Zuinglius*, and really so great a bugbear as this Author seems to apprehend, I need not now stay to inquire; 'tis sufficient to my purpose that the Church of England does advance beyond it. Yet the words of the *Judicious and Venerable Mr. Hooker* are very well worth our observation. "*It seemeth (saith he lib. 5. Sect. 67. pag. 308.) much amiss that against them whom they term Sacramentaries so many invective Discourses are made, all running upon two points, that the Eucharist is not a bare Sign and Figure only, and that the efficacy of his Body and Blood is not all we Receive in this Sacrament. For no man having read their Books and Writings, which are thus traduced, can be ignorant that both these Assertions they plainly confess to be most true, they do not so interpret the words of Christ, as if the Name of his Body did import but the Figure of his Body and to be were only to Signifie his Blood. They grant that these Holy mysteries Receiv'd in a due manner, do instrumentally both make us Partakers of the Grace of that Body and Blood, which were given for the Life of the World, and besides also impart unto us, even in True and Reall though Mystical manner, the very Person of our Lord himself whole perfect and intire as hath been shew'd. These words may receive farther light from Bishop Cosins's History of Transubstantiation cap. 2. Sect. 13. 17, 18. Now they that acknowledge thus much, hold a Real Participation and Union;*"

Union; which is all that is requisite to affirming a *Real Presence*. And if they deny a *Real Presence* they only reject a *Term* which may well enough be us'd; but perhaps be better let alone. The truth is what the Pamphlet attributes to *Zuinglius*, was as *Bucer* reports the tenent of the *Anabaptists*; and as Mr *Thorndike* says of some *Puritans* in the beginning of the late Rebellion. And by them 'tis most probable this notion was imparted to a friend of ours, who at that time was observ'd to be their great associate and favourer.

Disc. I.
§. 37. p.
25.

Ibid. §.
38.

What the Remonstrants and Socinians say does no way concern us; much good may they do the Author, they who set up for so great masters of reason will but ill resent it that a man of his head should pretend to them. Who W. H. is, and who his Answerer I know not, having never seen either of their Books, And being so well acquainted with this Author's sincerity, I cannot depend upon his Credit, I meet with nothing quoted, but what 'tis easy to give an account of; but to do it as it should be one ought to have the Books by him: for I vehemently suspect this Answerer has far'd no better than his Brethren.

C H A P. V.

A Reply to the Fourth Chapter of the first Discourse.

TO the *third Observable* lay'd down in the first Chapter which now comes to be consider'd, the Author has three things to say.

Disc. I.
p. 27. §.
19.

I. That if *Christ's Natural Body* were Corporally Present in the *Eucharist*, it ought to be, then, ador'd; which we grant him and had he design'd to dispute for the Papists, he ought to have insisted that *it is* Corporally Present.

2. That

“ 2. That if we reject a Corporal Presence yet if any ^{Ibid §. 42.}
 “ other Presence be reveal'd, which is as Real and Essential,
 “ as if it were Corporal; adoration will be no less due to it
 “ thus, then so Present. That is, (if he mean to oppose us
 and not barely fight with his own shadow) that since
 the Church of England holds the *natural body* of Christ to
 be *Corporally and Locally absent*, yet as *Truly and Really*
Present, as if it were Locally Present; she is as much bound,
 to adore the Elements for the sake of the Real Presence,
 which she owns, as she would be if she likewise own'd
 that Corporal and Local Presence which she deny's. I
 say to adore the Elements: for otherwise there is no dispute
 whether Christ's body, abstracting from the hypostatical
 Union, be more than a creature, which is not adora-
 ble with Divine worship; For all understanding men are
 agreed it is not: Or whether Christs person *i. e.* his body
 hypostatically united to his Deity wheresoever or how-
 soever present, is to be ador'd both in and out of the Sa-
 crament, *viz.* in the performance of all religious offices;
 still addressing our adoration to him in heaven where
 his body is Locally Present; for this is allow'd by all
 true Christians whatsoever. This his second position
 we are to debate when he speaks to it; in the mean time
 we deny it.

3 “ He undertakes to shew that the Church of England ^{Disc. I. pag. 28. §. 41, 42, 43, 44, 45.}
 “ (i. e. five writers of her Communion, whereof one is
 “ Mr Thorndike as he delivers himself in his *Epilogue*) have
 “ heretofore believ'd and affirm'd such a Presence, to
 “ which they thought adoration due. To adore a pre-
 sence is an odd kind of expression; for 'tis to adore an
 extrinsic denomination. To adore Christ present in the my-
 steries, is a phrase we better understand; though that too
 be lyable to misconstruction. If the author dare to
 speak plain, the point that pinches, and the true thing

to be prov'd, is that *Christ* according to the quotations is *so Really Present* in the Eucharist, that the *Elements* ought to be Divinely worshiped upon that account. And if this be so, as I think I have plainly shewn, I leave the Reader to consider with what confidence the Author quotes either Bishop *Andrews* for his purpose, who expressly in the very quotation declares himself against "him, saying *Sacramentum tamen nulli adoramus*; or Bishop *Taylor* saying likewise, *We give no divine honour to the Signs*, or Bishop *Forbes* saying, *Hæc adoratio non pani, non vino, non sumptioni, non comestioni debetur*; or the *Arch-Bishop of Spalato*, since this passage in Bishop *Forbes* is a quotation out of the Arch-Bishop. I can only say that to me these passages seem to argue that the Author is very *Singular* in something besides his *Religion*.

Disc. I.

pag. 29.
§ 47.

Having given us this taste of his other good qualities, he concludes with a spice of his *Logic*, and infers "1. That notwithstanding what he has said, the Church "in her Declaration seems clearly to deny Adoration due "to Christ's body as *any way Present* in the Eucharist; "contrary to the *forecited Doctrine*, and K. *James's* and "Bishop *Andrews's* Religion. I will not take advantage of his ambiguous expressions; but tell him that the *King's*, the *Bishop's*, and the *Churches* meaning is very plain, viz. that since Christ's Natural Body is not to be ador'd but where it is Corporally & Locally Present; & it is not so Present in the Eucharist: that therefore in the Sacrament (i. e. in the celebration) the worthy Communicant, to whose Soul that Body is really present, is to adore the person of Christ in heaven where alone his Body is Locally Present. This I doubt the Author very well knew, and saw it was no way contrary to the Declaration. Wherefore he seems to lay no great stress upon this first inference, but goes on *Or at least 2ly.* And "here

“ here hee would have it bee infidious in the Church ^{Ibid.}
 “ to *deny* that *Adoration* is due to a *Corporal* *presence*, and
 “ not declare though she believes that there is *another*
 “ *adorable presence*. Now I cannot imagin that *even this*
Author has the *confidence* to say the Church of England
 has not sufficiently taught that Christ in Heaven is a-
 dorable; or the ignorance to think that any good Chri-
 stian is not sufficiently assur'd of that point. But as for
 adoring Christs Body any otherwise then by directing
 adoration to his *person* where his *body* is suppos'd to be
Locally present, neither the Church of England nor any
 other Church ever dreamt of it.

C H A P. VI.

A Reply to the fifth Chapter of the first Discourse.

THe fifth is the kindest Chapter in all this Discourse:
 for the *six first Sections* require no manner of an-
 swer, and *the last* seemes at first sight to shew some little
 ingenuity; which with this Author is a thing so extraor-
 dinary, that had he not retracted, I think we must have
 given him publick thanks for it.

“ He tells us that perhaps some *other* passages may be ^{Disc. I.}
 “ collected out of the Authors he has quoted, that may ^{pag. 32.}
 “ seem to qualify those he has set down, and better suit ^{§. 55.}
 “ with the expressions of the *Declaration*. For it seems
 his Conscience flew in his Face, because he very well
 knew, that if the Reader consulted the Authors them-
 selves, not only the passages he *omitted*, but those he
mangled, would be found intirely agreeable to the Decla-
 ration. The only way left to escape discovery, was to
 prevent, if he could, the search as unnecessary. “ Where-

“ fore he says that if the unquoted passages come over to
 “ the quoted, we are then but where we were: and the
 “ quoted accommodated to the unquoted will appear to
 “ abett but bare Zuinglianisin. To this I have answered
 as much as is necessary already and therefore shall not re-
 peat or add to it.

Disc. I.
 pag. 30,
 31, 32.

The former part of the Chapter is spent in creating and annihilating such objections as are worthy the Author's sagacity. Three such he has devis'd as no man else could have thought on; and is pleas'd to answer them himself; for no other man was worthy. I will not interrupt his triumph, or provoke him to renew the combat, by telling him there yet seems to be life in those objections: but rather advise him to consider, and spare himself, and not batter his own notions in this cruel and hostile manner; he has another more gentle and easy method; he knows how to contradict them by his way of proving them. But if he be so bent upon Controversy, that he cannot be contented to live in Peace; I would (rather then quarrel with himself) he would look down upon this Reply. Not that I pretend in my own strength to cope with so puissant an Adversary; but asserting the Doctrine of the Church of England, I may safely defy all Opponents.

C H A P. V I I.

A Reply to the eight first Sections of the Second Discourse.

THE Title of this second Discourse does but ill agree with the design of it. For all the world knows that *Papists*, who should be the *Catholics* this Author means, by a *Real and Substantial* understand a *Corporal* Presence, and ground their Adoration upon it. Whereas the scope of this Discourse is to shew, that the *Papists* in Adoring either do or may *prescind* from Transubstantiation; and ground their Adoration *precisely* upon the Reality of the Presence: and by consequence that Protestants especially of the Church of England, who hold Christ Truly Present and Adorable in the Eucharist; ought upon their own Principles to joyn in the Popish adoration; or at least absolve them that do so from the guilt of Idolatry.

What the Writers of the Church of England mean when they hold a *Real Presence*, and in what sense they teach us to *Adore Christ's Body* in the Sacrament; I hope I have already explain'd so fully, that I need make no repetition: so that the first six leaves of this Defence, will afford us little new matter, being chiefly taken up in repeating some quotations in the first Discourse; and aiming at no more then a specimen of Protestant concessions, which by what we have said are sufficiently guarded against the Sophistry of his interpretations. Wherefore waving for the present a distinct examen of all his Protestant quotations, as a thing tedious, and no way necessary, serving chiefly to divert and amuse the Reader, and

thereby puzzle the cause, I shall make it the business of this Chapter to speak briefly to those other passages that are most observable in the eight first Sections of this Defence.

Disc II.

pag. I.

§. 1, 2, 3.

His *two first Suppositions* we grant him, being convinc'd of the truth of them by much better reasons than he assigns. Nor should we have demurr'd to *the third*, if we were not now acquainted with his insidious and shuffling way of talking. But if we may explain our selves we grant him that "*Wherever the Body of our Lord is Locally Present, it is supremely Adorable*. We likewise grant him "that the Omnipresent God may be ador'd, *before or in* "*the Presence of any Creature*, (we on earth cannot worship him but in the presence of some Creature) provided allways we *direct* our Adoration *immediately and solely* to *him*; not considering the Creatures present, nor addressing the outward act, much less the inward worship of the Heart, to any Creature upon the score of Gods presence. For (taking *Adoration for divine Worship*) it is certainly *Idolatry* not only to adore a Creature, but even to make it (as I may so say) the *vehicle* of that adoration which wee direct to God, and terminate upon him alone. 'Tis true Christs natural Body abstractedly consider'd is a creature: but then it is for ever hypostatically united to the Deity; so that the whole person of Christ is that very Lord our God, *whom wee must worship, and whom alone wee must serve*. But no other creature is so united by virtue of Gods presence *to or in or with* that creature: and even that body is not so (i. e. hypostatically) united, but as it exists like other human bodies within some determinate local circumscription: wherefore no other creature may bee ador'd; nor even Christ's Body but as it exists and is united, and thereby becomes adorable, where it is Locally present.

I pass by the place in *the Corinthians* which the Pamphlet most impertinently refers to, having already taken notice of the Author's practice in such cases. Nor shall I much insist upon that passage, that "Christ's humanity abstractively considered is adorable with a
 "Worship not exceeding that due to a Creature: for wee are not now talking of Inferior Adoration, but supreme Divine Worship. Wee know that *adorare* is by some taken for *manum ori admoveere*; to kiss the hand (or any thing els) in token of respect, which, as some Papists would perswade us, is all they do to their Images. But 'tis certainly foppery if it be no worse to do so to any thing but an intelligent being. Besides wee know it was a * ceremony of the heathen Idolatry, and Job is of opinion, that if he had us'd it to the sun (in which our author newly instanc'd) it had been *an iniquity to be punish'd by the Judg, for he should have deny'd the God that is above. Job. XXXI. 26. 27. 28.*

Disc. II.
pag. 2.
§ 3.

Ibid.

Ibid.

"In the *fifth Section* he tells us that Protestants, of the Church of England especially, grant the body and blood of Christ to be *Really Present* in the Eucharist not in *Vertue* only but in *Substance*: and that this body and blood of our Lord which is not sever'd from his person is then to bee worshipped with Supreme Adoration. This we likewise grant him, as we have already explain'd it according to the mind of those Protestants, and so pass over the quotations which take up the two next sections, together with abundance of advantage that an adversary might take: for we are now in pursuit of an argument, that is in some danger to be lost in this mist of quotations.

Disc. II:
pag. 2.
§ 5. n. 1.

These are all the Concessions wherein the Church of

* *Lucian* περί ὀρχήσεως. Καὶ ἰδοὺ ἰππεῖάν τινες ἀκρίβεις περὶ ὀρχήσεως ἔλθουσιν, ὡς περὶ ἡμῶν τῶν χιτῶν ἀκρίβεις ἔγχευται ἰσχυρῶς ἡμῶν εἰς τὴν εὐχλῶν.

Disc. II.
pag 10.
§ 7.

England is concern'd: and therefore we might pass over the two next; which I cannot imagin to what purpose he mentions. For though "the Lutherans grant" (as some, not all of 'em do) that *during the action of the Eucharist, Christs body is to be ador'd, as by Consubstantiation present to the Consecrated Symbols*: I see not what advantage this concession gives to his cause, or how it is any way prejudiciall to ours. For the Lutherans hold a Local Presence; wherefore some of them think they may adore; and if we could believe their *Presence* we should not contest their *Adoration*.

Ibid p.
11.

To as little purpose does he press us with *Monsieur Daille's* concessions. For, if he grant more then the Church of England does, she is not bound to defend him: tho' in this case I think he does not; and so we may safely joyn with him in his concessions. For the reason why we cannot Communicate with the Church of Rome, is not barely because she holds an Error, but because she proposes it under an *Anathema*; and grounds an *Idolatrous* practice upon it; and requires our consent to both these things as a *term of Her Communion*. This the Lutherans do not: and therefore tho' their opinion be Erroneous, their Communion need not be unlawful. Now to see with what judgment the Defender makes use of this concession. He's to prove that Protestants by their own rules ought to joyn in the Popish adoration; and his argument is that *Monf. Daillè* says we cannot communicate with the Papists as long as they impose their adoration; tho' otherwise we might if they only believ'd erroneously and kept their error to themselves.

Ibid.
p. 12.

Once more this Judicious Author appeals to *M. Daillè*, who believing as the Church of England does, that to Worship *any Host* is *Idolatry*, yet grants *if the case were otherwise*, and if a Consecrated Host were truly adorable,
it

it were possible to adore one that is not Consecrated, without committing *formal* Idolatry. Likewise *He* and Dr. *Stillingfleet* grant that when Christ was upon Earth (where his person was confessedly adorable) a man that by inculpable mistake had ador'd another person for him, might have likewise been absolv'd from the guilt of *formal* Idolatry. And both these concessions are as certainly true, as certainly alleg'd to no purpose. But perhaps the Author means the reason only, not the instances, to be pertinent, and would infer no more but that Papists by our own concessions may be no Idolaters though they Worship a Creature; because they may do this by an *inculpable mistake*. This I grant may be something (not to his but) to the Papists purpose, if he prove them inculpably mistaken; but that *We* should suppose them so, I cannot see why he should pretend. For he knows that we think Transubstantiation to be more than a mistake; a flat and manifest defiance of Sense and Reason, Scripture and Tradition; and in that respect more culpable than the grossest Heathen mistake: for they (to mention no other disparity) wanted the Light of Scripture, which the Papists have, and shut their eyes against; and this in our opinion makes a vast difference between the Popish and Heathen Idolatry.

CHAP. VIII.

*A Reply to the six next Sections of the second Dis-
course beginning at §. 9.*

SO much for the *Protestant Concessions*. The Defender in the six next Sections, pretends to lay down *Catholic Assertions*; which I doubt will be no more allow'd by the Church of Rome, than his Protestant Concessions are by the Church of England. First he tells us that

F

Catholics

Disc. II.
pag. 13.
§. 9.

“ Catholics affirm there is in the Eucharist after consecration, a *Sign distinct* and having a *divers existence* from the *thing signify'd*. Whence he concludes that Dr. *Stillingfleet* does them wrong, when he says they grant the Signs to be *hypostatically united* to the Thing signify'd. A Sign there must be, says his own quotation out of *Bellarmin*, or there can be no Sacrament. Wherefore we presume they hold a Sign. But then the Sign as they explain it, is neither the Sign instituted by Christ, (which doubtless a Sacramental sign ought to be) nor indeed any other Sign, but a Sign that signifies nothing. Then for the separate Existence of it, some Papists do not hold that neither; as the Author could not but see in that very place of Dr *Taylor*, which he refers to in *this Section*: which makes it somewhat strange, that so liberal a quoter should here be so unseasonably sparing, as not to afford us one testimony that expressly owns this separate Existence. But all Papists that will talk consistently must deny it: not only because an accident cannot exist without inherence; but because they hold the Species united to the Body to make one intire object of Adoration; which cannot be without a Hypostatical Union. Wherefore *Bellarmin* and *Valentia* though they do not use the term [*Hypostatically*] yet find themselves obliged to say the thing; and explain the *Union of the Species to the Body* in the same manner as they do the *Hypostatical Union*. *Valentia* indeed is so much a Jesuit as having sayd the thing, to deny the word: but *Bellarmin* is more considering. And this is all, that excellent Person says, whom the Author therefore traduces for slandering the Catholics: to which I can only say, that he certainly slanders Dr *Stillingfleet*; and I know not how to count him a *Papist* who will not allow *Bellarmin* to be one of his *Catholics*.

* See Dr *Stillingfleet*, of the Idolatry of the Ch. of Rome, cap. 2. §. 4. pag. 125.

He adds that *his* Catholicks affirm this Sign, we are speaking of, to be *all that* of the Bread and Wine which is perceptible *by any sense*: “ and therefore when they tell “ us that the *Substance* is done away, they take *Substance* Disc. 1. “ in such a *sense* as is *non-sense*; For so he says though in pag. 4 “ more and other words: but ’tis good to be as brief as §. 13. may be when we talk unintelligibly. And non-sense is a sort of sense very proper for this subject being the remaining species and accidents of sense when the substance of it is done away. Wherefore our Author proceeds in the same strain; and tells us that “ *his* Catholics allow “ *Local positions* to be predicated of Christ’s Body, “ *indivisibly present*; but *to taste, to be digested to nourish,* “ *to be press’d with the Teeth, to be burnt, or gnaw’d by brutes,* “ these belong only to the *Species*, and not to Christ’s Bo- “ dy which is impassible. All this is to be understood in the Sense last mention’d; wherefore he wisely forbears to give a reason; and only quotes *Bellarmin*, who is now become one of *his* Catholics. But *Bellarmin* at best was but a fallible Cardinal, and infallible Pope * *Nicholas II.* with *his* Cardinals made *Berengarius* tell another tale. And though *Hildebrand* differ’d from *Nicholas*, and *Inno- cent III.* from them both; yet we must not inquire how all these Popes were Infallible, and their several Adhe- rents Orthodox, and yet our Authors Doctrine good Ca- tholic Doctrine still. For *the Book of Education* tells us, that * *Acuteness & Sagacity are apt to dispose men to Heresy*: and ’tis certain that no man can become a Thorough Convert of this Authors, till his Brains be Case-hard- ned to be proof against all manner of contradictions.

In *the eleventh Section* he says “ that the word Sacra- Disc 2. “ ment is not allways taken in the same sense. We al- pag. 14. §. 11.

* See the Preface to *Determinatio. Jo. Parisiensis*, lately Printed at London p 5, 6.
* Part. I. cap. 9. p 92.

Ibid

low him to take it in any sense provided it be sense that he takes it in. Wherefore we except not to his taking *Sacramentum* for *Res Sacramenti* when he explains how *his* Catholics adore the Sacrament. It seems that “ they to “ the *Sacramentum* give an inferior *cult*; but Divine adoration (which I wonder why he would not call *latria*) to “ the *Res Sacramenti* only, *viz. only* to our Lord’s Body and “ Blood and so to our Lord himself as present in the Sacrament (for so he says) and to him *precisely* as Really “ present, *abstracting* both from Transubstantiation and “ the belief of a Corporal presence; for so he explains himself afterwards. Now if there be no Popery Lurking under that sly word *cult*, I am afraid this Catholic Defender will go for as rank a Heretick as any Calvinist that now rows in the Gallies. For to give the *Papists* sense in the words of * *Suarez. Non solum Christus sed totum visibile Sacramentum, unico cultu, adoratur.* ’Tis not an *inferior cult* to the Species that will serve the turn; nor *Duly* nor *Hyperduly* neither, but * *Henriquez* says it must be *Latria*; *speciebus Eucharistiæ datur Latria propter Christum quem continent.* In short * the remaining Species of Bread and Wine together with the Natural Body and Blood of Christ invisibly yet carnally present under them, make one intire object of the *Papists* adoration which they call *Sacramentum*. And this they tell us the *Councell of Trent* means, when it requires * *Omnes Christi fideles Latriæ cultum huic Sanctissimo Sacramento adhibere.* * Nor is this Deny’d that I know of by any that understand either the Doctrine or the Practice of the Church of Rome. So says the Great & Learned Dr *Stillingsfleet* in the place here quoted by our Author: who should have confuted this passage instead of nibbling at an unanswerable argument: else

* Theol. quæst. 79. disp. * Moral. l. 8 | London. * Sess. 13. cap. 5. * Dr. Stillingsfleet
cap 32 * Disc concerning the Adoration of the Host, lately reprinted at cap 2 pag. 116.

the meaning of the Council will allways be judg'd, by the Doctrine and Practice of the Church; and the most artificial disguise the Defender has in his Wardrobe will never make *his Catholics* pass currently for true *Papists*.

I am not sollicitous what the words of the Council of *Trent* are, nor I think ever shall be, till I forget the two famous controversies that * *Soto* had with *Vega* and *Catharinus*. For if they who were members of the Council, and so eminently concern'd in wording the Decrees, were for all this ignorant of the true sense of those Decrees; 'tis now I doubt too late for a Protestant to give 'em a determinate meaning; nor need any man regard 'em any more then those other Oracles that were dictated with the like ambiguity. But to guide us in this Labyrinth, the Defender gives us a *Judicious Observation*, as he calls it, out of *Sancta Clara* which is this. "The substance
"of the Catholic Faith is declar'd both in the Chapters
"and Canons; but yet the Canons we must stick to, where
"the form is exceeding exact, though the manner of ex-
"pression sometimes different from that in the Chapters.
How *Judicious* this remark is, and how much for the Council's honor, may perhaps be question'd: but how well 'tis apply'd to the present case, where the *Canon* is more *ambiguous* and therefore *less exact* then the *Chapter*; is a thing will admit of no dispute: nor will any man contest *this Author's* title to so *Judicious* an application.

After a leaf's insignificant pother, he comes to this final Resolution. "That *to adore the Sacrament* is at most
"but an *improper expression*. And says as *magisterially* as c-
"ver *Soave* did, that dutifull Children ought to learn of
"their Mother how to speak; provided always (say I) that their *Mother* do not teach them to abuse their *Father*; and if they cannot come at their Mother, or cannot un-

Disc. 2.
Pag. 15.
§ 12.

Disc. 2.
§. 13. p.
17.

Disc. 2.
§. 14. p.
18.

Disc. 2.
p. 17.

* See F. Paul's History, lib. 2. pag. 216. 228.

derstand her language, I hope 'tis no offence to ask her meaning of *their Brethren* that know her mind. But after all it is not the *expression* but the *practice* that we complain of; 'tis not *talking improperly*, but *committing Idolatry* that we fear; 'tis not *his inferior cult*, but *Suarez's unico cultu* that we cannot digest. And if the Defender would not urge us by pardoning an *expression* to allow a great *Sin*, we would not only suffer, but advise him to talk improperly and singularly, that so his language might the better correspond with his notions.

C H A P. IX.

A Reply to the nine next Sections of the second Discourse beginning at §. 15.

Disc 2.
pag. 19. **H**itherto the Author has been ranging; in the fifteenth Section he seems to make a set. "He deny's that the Protestants give a true state of the question and his instance is in Dr. *Stillingsfleet*, whom his evill Genius ever prompts him to attacque; notwithstanding his briskest attempts so constantly & scandalously miscarry. "To him he joyns Bishop *Andrews* and Bishop *Taylor*; whose words if they be pertinently apply'd here, are so disingenuously quoted in other parts of this Pamphlet, that I doubt the Author's dealing will amount to a very *improper expression*.

Ibid. p.
20. But if Protestants state the question wrong; let us hear how this Author himself states it. "He reduces "the whole controversy to these two questions 1. Whether the Body and Blood of Christ (*prescinding* from "whatever symbol is or may be there) is adorable, as *being present* in the Sacrament with the symbols? 2ly "Whither the adoration of Christ's Body (and so of "Christ) as present; if it should not be so, will amount to

“ to *Idolatry*? always supposing as he adds in the 17th
 “ *Section*, that we continue to adore the *self same object* as
 “ the Papists now do, in the *self same place*, with *all the* pag 21.
 “ *same circumstances* wherewith their adoration is now
 “ perform’d.

To this I answer, that I cannot take it upon this Author’s word, that Popes and Councils with the most and best of the Romish writers, have so abandon’d all common sense and ingenuity, as to say and practice what they have done, if they really meant no more than he pretends. For this were an *improper expression* with a witness; an insincerity that an honest Heathen would tremble at. Nor if one or two School-men were really of his mind, should he that *in the Guide* is so great a stickler for *majorities*, here propose the opinion of a few forlorn members, for the standing Judgment of the whole Church. The true sons of the Church of Rome are more ingenuous; and own that they believe, the species together with the Body, to make *one intire object*, to which they pay *one intire act of adoration*. For the truth of this together with a full state and decision of this question I refer the Reader to a * late excellent *Discourse concerning the Adoration of the Host*. For it is not my present business to dispute with Honest minded *Papists*, whose errors I heartily lament, and beseech God to open their eyes; but with this *shuffling writer*, who being indeed of no Church, would fain pin himself *now* upon the Church of Rome. “ *This* (says he) *is affirm’d by Catholics*;
 “ *more then this need not be so*, and again, *The Roman Church* Disc. 2.
 “ *owns or imposes no more*. So likewise §. 13. The definition pag 20.
 “ of this Council in the sixth canon, (*more then which is* Ibid 1. 2.
 “ *not requir’d to be profess’d by any Son of the Roman Church*) i. c. 2.
 “ *is this Si quis dixerit &c.* That is (as is declar’d more pag. 16.

§. 186.
p. 133.

“at large in the fifth discourse of the Guide) the stress of all
“lyes upon *si quis dixerit & si quis negaverit*. So that
“if a man be but a little complaisant in his practice and
“keep a good tongue in his head, let him be what he will
in his heart, he may still be one of *this Author's Catholics*,
though I doubt none of *the Church of Rome's*. For though
the greatest sins are with him but *improper expressions*, yet
all honest men of the *Roman* or any other communion,
will call his dealing by a *proper expression* which I do not
now care to name.

Wherefore the Controversy between us and this Au-
thor (for the Church of Rome is no way concern'd in
his dreams) is briefly this. “Whether *prescinding from*
“*Transubstantiation* and a Corporal Presence, and allow-
“ing *only* a Real Presence as the writers of the Church
“of England do, it is *Idolatry* to pay the *self same adora-*
“*tion*, with the *self same ceremonies* to the *self same object*
“in the *self same place and manner*, that the Papists now
“pay it to the *Consecrated Elements*? To this I answer
Affirmatively; and hope I have already * given a good and
sufficient reason why I do so. It remains that I examin
what the Author has to say for the *Negative*.

Disc. 2.
§. 19.

First he saies “those Protestants who absolve the *Lu-*
“*therans* from *Idolatry*, may, as he has stated the matter,
“as well absolve *his Catholics*. To which I am not concern'd
to answer, tho' tis false and easily confutable, because his
own state excludes the consideration both of a *Papist* and
Lutheran Presence as farr as either of them differ from
the *Church of England's* Real Presence.

Ibid. p.
25.

Come we therefore 2ly to the *twenty first section*, where
he supposes both *Papists* and *Lutherans* in an error; both
“mistaking Christ the true object of supreme Adoration
“to be in a place where he is not. He should add, and the
Papists upon that mistake adoring an object that is not at

all Adorable. "Now this he says cannot be term'd any "*such Idolatry*, as is the Worship of an object not at all Adorable. *Such* or *not such* is not properly the question, but whether it be *Idolatry*? Wherefore I pass by his impertinent trifling with *his Angel* and *his Serpent*; for the argument he should answer is this. The *Israelites* and *Manichees*, who directed the *outward* act of adoration to a *Creature*, were accounted *Idolaters* by God and the Primitive Church; notwithstanding their own supposing, or the Author's supposing for them: and we by the same reason say, that whoever pays the adoration aforesaid to the *Consecrated Elements*, let him suppose what he will, will for all his supposition commit an *improper expression* which God and the Church will account *Idolatry*.

His *third assertion* must be taken in pieces. "He says Disc. 2. "*Whatever Fault or Idolatry it may be in a Manichee to Wor-* pag. 26. "*ship the Sun, or an Israelite the Calf, yet &c.* where I wonder he talks so mincingly, *whatever fault*, and *may be*, when St. Paul 1 Cor. X. 7. is peremptory that the Worshipers of the Calf were *Idolaters*. "He says *his Catholics* freely Ibid. "grant, that a good intention grounded upon *culpable* ignorance can excuse none from *Idolatry*. We accept this Concession and desire to know if Popish ignorance be not Culpable how 'tis possible any Ignorance should? 3. "He "says that Mons. Daillé (and he supposes other Prote- Ibid. "stants with him) allow that a Ground or Motive of adoration which is *Reasonable* though not absolutely "*certain*, but actually *mistaken*, is sufficient for avoiding "the *just* imputation of *Idolatry*. Whence he infers that "if Catholics can produce a rational ground of *their* apprehending Christ present in the Eucharist, tho' possibly mistaken in it, they are to be excus'd from *Idolatry*: at least by those Protestants who excuse the Lutherans: and so he proceeds to shew his Rational Grounds.

I think it an easy undertaking to shew a vast disparity between the *Papists* and *Lutherans* in this point; but not very pertinent at this time. For neither of those parties is concern'd in the question as 'tis now stated by our Author. 'Tis with *him* and with *his* Catholics we have to do; with them *that prescind* from Transubstantiation and a Corporal Presence; and not with the Lutherans or Papists who both *stick to* a Corporal Presence, & are not so ill advis'd as to quit their hold to run the hazard of this man's idle suppositions. But here's the juggle I expected, here's the *Main Point* lost in a mist. We that have been drill'd on through one whole Discourse, and twenty and six long pages of another, and all in hopes to have seen it prov'd, that supposing *no Corporal, but precisely a Real Presence*, to *adore the Elements* is *no Idolatry*; are now to be put off with five stale grounds for believe of *Transubstantiation*. I say of *Transubstantiation* though he only names a *Corporal presence*: For he calls himself the *Catholic Defender*, and the grounds he alleges are the *Popish* arguments for *Transubstantiation*; and he disclaims being a *Lutheran*; and we know of no party besides these two that now holds a *Corporal Presence*.

C H A P. X.

*A Reply to the six next Grounds of the second Discourse.
beginning at §. 24.*

SINCE my present undertaking obliges me no farther, then to answer the Defender's arguments upon the question as *he has stated it*; I might very well pass over his grounds for believe of *Transubstantiation*: which were before offer'd in *the Guide*; and in other Authors before that Guide could go alone; and may be easily trac'd from Author to Author up to *Archbishop Cranmer*, who has reported and answer'd every one of them in *his Book of the Eucharist*.

Our

Our Author delivers in his list of them like a bill that begins with *Item*. "For he says his first ground for a Corporal presence (after a possibility thereof granted also by sober Protestants) is Divine Revelation, viz. the words *hoc est corpus meum*, so often iterated in the Gospel; and again by S. Paul without any variation, change, or explication: as also the discourse of our blessed Saviour in the sixth Chapter of S. John's Gospel.

Disc. 2.
pag 27.
§. 24.

Now to this second and foremost argument, the * Arch-Bishop has punctually reply'd: viz. to the words of the institution p. 8. 23. 253 and elsewhere, and the answers are now so well known that they need not be repeated, and whereas the Pamphlet insists upon S. Paul's repeating them *without any variation or explication*; the Archbishop plainly shew's p. 254. * that S. Paul both *varies* and explains them as will be evident to any man that consults 1 Cor. X. 16. So likewise to the Popish explication of our Saviours discourse Joh. 6. the Archbishop answers in divers places * p. 18. 31. 37. 111. 217. 329. in all things speaking consonant to the sense of the primitive Fathers: according

* I choose to refer here to the Arch-bishop's book, that the Reader may the better see these Arguments are stale, and have been baff'd above a hundred years since.

* Pag. 254. S. Paul is not afraid for our better understanding of Christ's words, *somewhat to alter* the same, least we might stand stilly in Letters and Syllables, and err in mistaking the sense and meaning. For whereas our Saviour Christ broke the Bread, and sayd *This is my Body*, S. Paul say'th that the Bread which we break is *the Communion of Christ's Body*. Christ said *his Body*, and S. Paul said *the Communion of his Body*; meaning nevertheless both one thing, that they which eat the Bread Worthily do eat Spiritually Christ's very Body.

* Pag. 20. The Spiritual eating of his Flesh, and drinking of his Blood by Faith, by digesting his Death in our minds, as our only price, ransome, and redemption,

from eternal Damnation, is the cause wherefore Christ say'd, that *if we eat not his Flesh and drink not his Blood, we have not Life in us, and if we eat his Flesh and drink his Blood we have everlasting Life*. And if Christ had never ordain'd the Sacrament, yet should we have eaten his Flesh and drunken his Blood, and have had thereby everlasting Life, as all the Faithful did before the Sacrament was ordain'd, and dayly do when they receive not the Sacrament. See more *ibid* and again p. 112. These words (*what if you see &c. Joh. VI. 62. 63.*) our Saviour Christ spake to lift up their minds from Earth to Heaven, and from Carnal to Spiritual eating, that they should not Fantasy that they should with their teeth eat him present here on earth: for *his Flesh so eaten* (saith he) *should profit them nothing*, and yet so they should not eat him, for he would *take his Body away from them and send with it into Heaven*: and thereby

ding to whose notions the true and plain meaning of that Chapter has been so fully express'd in a *late Paraphrase* that no more need be sayd of that matter. And whereas this Author farther says that no argument from our senses is valid against plain revelation; (though the case was something otherwise in the *fourteenth page of the first Discourse*,) to this likewise the *Arch-Bishop* answers p. 263. * in the very same manner that we do to this day; and have already answer'd in the fourth Chapter of this Reply.

Disc. 2.
pag. 23
§. 25.

The *next Ground* is the definition of severall *Councils* which he calls "*the Declaration of the most Supreme and U-*
"*niversall Church-authority*, not considering how harsh
"*these expressions will sound at Rome*: and he tels us that
"*seven or eight of these Councils*, if we take in the second
"*Nicene* are reckon'd up in the *first Discourse of the Guide*
"*and all of 'em before that of Trent*.

I must confess the *Arch-Bishop* replies to but *one* of these; for men were more wise and modest in those days then to challenge *the other seven*. He says indeed *en passant* of the *Roman one* under Pope *Nicholas*, that the *Papists* themselves were then asham'd of *Berengarius's first* recantation; a very good reason one would think, to wave an appeal to that Synod: and in truth the *Lateran* under *Innocent III.* was the *only* Council that intelligent *Papists*

Faith and not with Teeth they should Spiritually eat him, sitting at the right hand of his Father, and therefore (saith he *the words, which I do speake, be Spirit and Life*: that is to say, are not to be understood that we shall eat Christ with our teeth grossly and carnally, but that we shall Spiritually and Ghostly with our Faith, eat him being carnally absent from us in Heaven.

* *Pag. 263.* Let us now consider how the same (*Transubstantiation*) is against natural reason and natural operation; which although they prevail not against God's word, yet when they be joyn'd with God's word, they be of

great moment to confirm any truth -- not that they add any authority to God's word but that they help our infirmity p. 266. where giving divers instances out of Scripture of Faith confirm'd by sense, he concludes. Which sensible proofs were so far from derogation of Faith, that they were a sure establishment thereof. Again p. 270 concerning arguments drawn from the *School-men*. *I make* (saith he) no foundation at all upon them; but my very foundation is only upon God's word -- and mine arguments in this place, I bring in only to this end, to shew how far your imagin'd *Transubstantiation* is, not only from Gods word, but also from the order of nature.

could

could at that time pretend to. Now to this the Arch-Bishop excepts p. 251. as a Synod pack'd and overaw'd by that exorbitant Pope, which neither had nor alleg'd any Scripture to vouch their definitions: A truth, of which the whole world is by this time very well satisfi'd. But to speak distinctly of these eight Supreme Universal Church-Authorities; * two of 'em, those at *Rome* and *Vercelli* under *Leo IX* were Italian Conventicles, manag'd by *Humbert* and *Hildebrand*, whereof the first condemn'd *Berengarius* without hearing, the second without understanding him. Wherefore the Gallican Churches defy'd 'em both, and *Victor* was fain to send *Hildebrand* into France; where he pick'd up another little Synod at *Tours*, and once more condemn'd *Berengarius*. The express Judgment of these three small Universal meetings is not certainly known: But if we may guess by the decision of the next Roman Synod under *Nicholas II* they believ'd according to the form, which *Humbert* and *Hildebrand* then contriv'd for *Berengarius* to recant in. About 18 years after, when *Hildebrand* himself was Pope, and his infallibility began to blome, he conven'd another Roman Synod, and propos'd a more correct form; which he forc'd *Berengarius* to subscribe to; * not without some feud, which arose in that little assembly like a tempest in a bason, and continu'd three days till at last the Pope outbluster'd it. After all this, *Hildebrand* himself, * as appears by his own work in manuscript, was not fully satisfi'd what was fit to resolve upon the question. So that five of these eight Supreme Universal Church-authorities, were govern'd by one man, who scarce knew his own mind: and one whose character; as many of the Papists give it; would have made *Sr. Thomas More* say of him too, that *he would not scr*

* See Bp. Cosins History of Transubstantiation c. 7 §. 7, 8, 9, 10. * Labbe, Concil. Tom. 10. col. 378. * See Pref. to Determin. 70. Paris, lately printed at Lond p. 7.

the world beare him say the Creed. Now for the *second Nicene Council*, our Author seems to make but a faint and doubtfull appeal to it; whether it be that the places, he refers to, are fairly capable of another meaning then he aims at; or whether he had a Just notion of the reverence due to such a Council. * A Council conven'd by an Empress that had liv'd a *Heathen* till her marriage; and was then but a kind of a *Si quis dixerit-Convert* to Christianity. A Council manag'd by *Tarasius* an old courtier of the Queens; and one *John of the East*, whom his own Patriarch, that sent him, affirm'd to have some devotion but little Learning. A Council that defin'd Angels to be Corporeal, and Stocks and Stones to be worshipped: in short a Council that should have defin'd Transubstantiation, though it did not: for the world never saw an assembly better fitted, to define a contradiction to Scripture Sense and Reason. * Yet even this Council came not up to our Author's terms, any more then the *Council of Florence*, which he quotes to as little purpose. For 'tis certain that Council did neither decree nor treat of Transubstantiation; the *Instructio ad Armenos*, being foisted into the Decrees, three months after the Council was dissolv'd, and so much with the *Armenians* approbation, that to this day they believe the Consecrated elements to retain their nature in the Eucharist. And will not our Author's *private and truly humble Christian* be finely holp up now with the Supreme Universal Authority of eight Councils in *Buckram*, which at last amount to but one *Lateran* under *Innocent III*? and that too infamous for establishing the *Deposing Doctrine*? * so that all honest and loyal Papists reject the *Lateran* Canons; affirming they were only propos'd but never ratifi'd by the Council, but shuffled into the *Decretals* by Pope *Innocent's* Nephew when he came

* See Bp. Andrews upon the 2d. Command c. 3. p. 202. * See Bp. Cosin's History of Transubstantiation cap 7. §. 30. * See F. Walsh's Letter to the Bp. of Linc. §. 22.

to be *Gregory IX*. But perhaps the Council of *Trent* may save all and help to settle a wavering man. Truly no; as this Author expounds it; * for it only defin'd *Si quis dixerit*: i. e. the Council it self says nothing but only what you shall not say: do but hold your tongue and believe your pleasure, you may still be as good a disciple as *Nicodemus* was. Now to muster up the forces of these nine Generall Councils; here are seven of 'em nothing to the purpose; the Eighth of very doubtfull, if not very scandalous Authority; the Ninth leaves our Faith at liberty, and would only bridle our Tongues; proposing no grounds of believing, but a swinging curse for talking.

Our Author himself seems a little diffident of this ground, for a better reason too than a man would expect from him. "He says *these Councils are not so ancient as some may expect*; and truly Novelty in Religion is allow'd by all sober men too be a great presumption of Falshood. Wherefore he endeavours to goad up his pretensions some two or three hundred years higher; though all in vain as long as he is destitute of truly primitive Antiquity. The Authors, he remits us to, are every one of 'em explain'd and vindicated by the Arch-Bishop; except those *mystagogicall Catecheses*, which I think were not printed, (perhaps not made) till after the Arch-Bishop's death. But these * Authors and abundance more are effectually consider'd in that Just and admirable work of *Monsieur Aubertine de Eucharistia*: which if the Defender's humble Christian "when he goes into the public library, will be but so humble as to make the companion of his studies, he'll find that no art can make Transubstantiation look so old, but that the present Roman Doctrine will ap-

Disc 2.

pag. 29.
§. 26.

Ibid.

* See c. 9. par. 3. of his Reply.

* Of whom I doe not speak more particularly, because the Discourser himself but names them, without laying claim to any particular passages or expressions in them,

waving also (with his accustomed prudence) all pretence of proving them authentic; though whether they are so be a disputable point; or rather 'tis indisputably certain that several of them are spurious.

pear too young by above twelve hundred years.

Disc. 2.
pag. 29.
§ 27.

Instead of securing his next deceitfull ground, and giving us something we may rest our foot upon; "He sends "his humble Christian to a *Discourse and a Digression in "the Guide*, to *Monf. Blondell's Eclaircissement*; and "the endless *Controversy between Claud and Arnaud*: which when he has consulted he will find he has been upon an *Aprill errand*. But to save him that labour if we can; let us first see what will become of us if we grant this ground; viz. the Universal Doctrine and Practice of the later both *Eastern and Western Churches* till Luther's time. Now to this ground likewise the Arch-Bishop has effectually reply'd in divers places. *p. II. p. 380. and especially from p. 405. to the end of the Book*. The sum is that the true Church & Doctrine are to be judg'd by their agreement to Scripture & Antiquity; not always to be measur'd by the majority of visible Professors. For that may be often overrun with dangerous error; (as de facto it was among the Jews even by our Authors own confession, in *his book of the benefits of our Saviour cap. 9.*) Wherefore the general Example is not always a rational ground of Practice; and a reasonable man will consider the reason of the practice, he complies with; and bring a Doctrine * *to the Law and to the Testimny*, before he yields up his assent to it. This we presume * the seven thousand did which were the true though secret Church of God, when all the rest of the visible Jewish Church, had *bow'd the knee to Baal and kissed him*. Thus the rest of that * *little flock* which God hath ever had and will have to the end of the world; not swimming with *our Author's stream* though never so impetuous, but weighing all things in *the ballance of the Sanctuary*. For if prevalence and prescription were a rational and sufficient ground of practice, and the visible

Disc. 2.
§. 27. p.
31.

* Isa VIII. 20. * Rom. XI. 4. & King. XIX. 18. * Luke. XII. 32.

majority of the Church should fall into a Damnable error, (which thing certainly may be, because it has been) the Church might lawfully persist in that Damnable error, nor would it be oblig'd to eject the most scandalous corruption that had once got peaceable possession. This we think a sufficient, and give it as the shortest, answer to *this ground* consider'd with the utmost advantage whereof it is capable; viz. supposing (* what is falsely challeng'd) *the universal doctrine and practice of the later Church till Luther*. But otherwise we could both tell him, and prove beyond all possibility of a fair Reply, that the controversy lasted above three hundred years before Transubstantiation could be lick'd into any shape; and that at last it was settled in an age, of which the Papists themselves give so scandalous a Character, that no History can tell us of a majority more unlikely to sway a knowing or a virtuous man. We could shew him that the Universality, he talks of, must exclude the *Abissines*, the *Armenians*, the *Maronites*, and abundance of other Christians; nay the much more valueable part of the *Latin Church* it self. For though the Pope, when he was strong enough to exercise *the Plenitude of his Power*, made his Enemies and their Writings as invisible as fire and smoke could; yet still there remain the undoubted Monuments of a long visible Succession all declaring against Transubstantiation; for a collection of whose Testimonies the world has lately been oblig'd to a member of the *Roman Communion*.

His *last ground* is the same with the foremost of his firsts; viz. the *Concessions of Protestants*. "For he's at it once
 "more that the Genuine Sons of the Church of England
 "hold our Saviour to be Really Present and Adorable in

Disc. 2.
 § 28. p.
 31.

* See Dr. Feild's Appendix to his third Book of the Church, wherein he proves that the Latin Church was and continu'd a true Orthodox and Protestant Church and that the maintainers of Romish Errors were only a Faction in the same at the time of Luther's appearing.

“the Sacrament. Which has been so often sayd, & I hope, so fully answer'd before, that I shall take no farther notice of it now. I shall only tell him as the *Archbishop* often tells *Gardiner* upon the like occasion, that he seems to be in great distress, when he flies for refuge to those Authors, whom at other times he abhors as Heretics; but his application to them is in vain; for they are far from meaning any such thing as he pretends.

Ibid. p.
32.

“In the close of this Paragraph he looks back upon all these Pleas of Catholics, and invites us to see if they will not make up at least a *reasonable* Ground or motive of their Adoration. Now I must profess that I see nothing like it, as he has order'd the matter. For though I believe a man of art out of these five grounds, might have made a *plausible* though not a *rational* plea; to my apprehension this Author has left the Papists in a much worse case, then he found them. For 1. he offers nothing to excuse them from Idolatry, but the Concessions of one or two Protestants, which 'tis evident come not home to his purpose; because they whom the Protestants excuse are suppos'd inculpably mistaken; and not at all mistaken in the object of their Adoration. 2. He engages the Papists upon a very difficult, or rather an impossible *precision*, both because it is contrary to what they have been taught; and because they are all bound under a severe Anathema to believe Transubstantiation; so that a Papist can never explain this term [*Reall Presence*] to himself, but by this other of [*Corporal Presence effected by Transubstantiation*] 3. Having invited the Papists to wave that Corporal Presence, for which they think they have a great many arguments; he proposes Adoration founded on another notion; for which he has not offer'd them so much as one argument. So that in short he proposes what no body is like to practice, upon the sole strength of

of a Doctrine for which he has nothing to say.

“In the next place he complains that *these five Ratio-* Disc. 2.
“*nal grounds* are not strictly examin’d by the Protestants. § 29 p. 32.

But we think otherwise ; and must leave the indifferent Reader to Judg between us. We think they were effectually answer'd by the *Arch-Bishop* above an hundred years agoe ; and by divers other writers since ; especially the Author of a late Incomparable *Discourse against Transubstantiation* : which all the *Posse* of the Church of Rome will never be able to answer any otherwise then they did the *Arch-Bishop*.

Wherefore the Defender must allow us to retain our old opinion of those Protestants, whom he censures so freely in *the remaining part of this paragraph*. We shall still think that *Mons. Daillé* had reason; and made a true resolution of *Popery* into *Passion* and *Interest*; that *Bishop Taylor* has prov'd as well as said, that *the Papists pretences to the Fathers* are but few and trifling; that what the Defender quotes out of *Liberty of prophesying*, is a very good argument against the literall sense; and that the Bishop while he pleaded for the Papists did *prudently* to omit Catholic tradition; which he knew was not on theyr side. We shall still profess with *Dr. Stillingfleet*, that the grossest Idolatry in the world has as fair a plea as the Popish; and conclude that this Trifler finding fault with him, has not *ex - but inexcuseably mistaken* the Doctor's argument; as will appear by comparing his words with what the Dr. says *Rom: Idolatry cap. 2. §. 7. pag. 132. 133.* Lastly we agree that if Transubstantiation were warranted by Catholic tradition, Adoration were sufficiently grounded; and cannot but smile, as *Crassus* did upon a like occasion, to see how gingerly the Defender nibbles at this concession. "He seems to say that Tradition is for Transubstantiation, "yet he waves that, and pleads only for a Corporal Pre-
H 2 "fence;

“fence; which for any thing he says here may be taken in a Lutheran sense; though (to talk with him in his own language) if Trans-- be true Consubstantiation must needs be fals. And what's all this to *his* purpose, who pretends to *abstract* from both? and ground his Adoration *precisely* upon a Real Presence?

And now 'tis my turn to address to the *indifferent Reader*; and if he have either read Mr. *Thorndike's Epilogue*, or but carefully consider'd this Author's quotations out of it, to ask his opinion about these two or three questions. 1. Whether this Author has in all this whole Pamphlet expressly own'd himself a *Roman-Catholic*? or rather skulk'd under the general name of *Catholic* taken in the same latitude, Mr. *Thorndike* takes it in his *Epilogue*? 2 Whether all his shuffling be not only to advance Mr *Thorndike's* new and singular notion of a *presence of Christ's body in, or with, or under the Elements* (§. 28. p. 32.) distinct from the Church of Englands Real, and the Papists and Lutherans Corporal Presence? In short, not a Virtual, nor Spiritual, but a Corporal Presence, *effected neither by con--- nor Transubstantiation, but after some other unknown manner distinct from both?* (§. 17. p. 21.) 3 Whether a new and upstart doctrine which was probably never thought of before Mr *Thorndike's* time, ought to pass for a doctrine of the Primitive Church? 4 Whether the man that plays these tricks be an honest Papist? And whether the *humble Christian* that swallows them must not have a very *humble understanding*?

C H A P. XI.

A Reply to the five last Sections of the second Discourse.

Disc. 2.
pag. 33.

“**O**Ur Author §. 30. imputes it to the *strength of his*
“*Grounds not to excess of Charity, or the singular*
“*fancies of some few learned men, that of late the Pro-*
“*testants*

“ *testants* do either not at all, or but very faintly charge
 “ the *Papists* with Idolatry.

This confident assertion he very well knows is false, as the Reader will find it by & by ; & if it were true, it will not serve him to shelter his peculiar notions under the Patronage of the Church of England. Wherefore I must return him a quotation out of * *the same Preface, which himself quotes, viz.* That our Church is not now to be form'd
 “ according to the singular fancies of *some few tho’ learned*
 “ men: much less to be modell’d by the *Copricio’s of super-*
 “ *stitious Fanatics* ; who prefer some *odd opinions and ways*
 “ of *their own*, before the receiv’d Doctrine of the Church
 “ they live in. Such as these, we rather pity their weak-
 “ ness then regard their censures : and are sorry when our
 “ *Adversaries* make such *properties* of them as by their
 “ means to beget in *some* a disaffection to our Church.

But to come to those Protestants, who (our Author tells us) neither out of singularity, nor charity, but pure conviction are of late so kind to Popery. The first he quotes is Mr. *Thorndike* in his *Epil.* wherein he is not only a *Con-*
ciliator, and so oblig’d by his very design, to strain his charity ; but *his terms of Reconciliation* are, by his own confession, *peculiar notions* of his own ; which he seems to have propos’d, as not thinking that other Reconcilers had sufficiently clear’d the *Papists* from Idolatry. For it must be confessed that this *Pious and Learned Man* was zealous to his last hour to acquit the Church of Rome from Idolatry : partly out of the natural sweetness of his temper, which made him unwilling to lay so grievous a sin to the charge of any Church ; but chiefly upon a mistaken principle, that all Idolatry unchurches. So that the charge of it would in his opinion light heavy upon the *Papists* ; and at the rebound equally hurt the Church of England,

Disc. 2.
 §. 30. p.
 33, 34.

* Dr. Stillingfleet’s Preface to Roman Idolatry last paragraph.

which derives her Succession and Ordination from the Church of Rome. This mistaken opinion the Defender greedily lays hold on; and asks with great briskness

Ibid. p. 34. “*What Church or Sect of religion can be apostate at all, if not a Church committing and commanding Idolatry?*” “I must desire him to reconcile this pert question with another as pert, in the book of *the Benefits of our Saviour* chap. 9. §. 14. And now (says he) *what can hinder God’s goodness, or decay the Church, since ’tis plain that sin cannot?* even the sin of *Idolatry* as is proved at large in the two foregoing Sections. For when he does this, he will return the common answer to that objection wherein he now sides with Mr *Thorndike*.

Ibid. The next is Bishop *Forbes* in his *Considerationes modestæ & pacificæ*; whose design and character is so well known, and so obvious to any man that has but ever look’d upon his book, that I think the Reader will need no farther information how *excessive* his charity was in this matter.

Ibid. p. 35. Thirdly Arch-Bishop *Bramhall* concludes that very Section, which our author quotes, with these words. “*Tho’ the Church of Rome do give divine worship to a Creature (or at least a party among them) yet I am so charitable as to hope they intend it to the Creator. It may be the Defender will reply now that he does not say excessively charitable.*”

Ibid. Fourthly ’tis notorious that Bishop *Taylor* wrote his *Liberty of prophesying* to serve the interest of the Church of England; which at that time was to obtain a general toleration. Wherefore it concern’d him in that book to be *more than a Conciliator*, and represent Popery with the utmost favour it would bear. Yet he could not even in that book so dissemble his Zeal against Popery, but that in the very Paragraph, our Author quotes, he accuses the *Papists confidence, and Fancifull Opinion*, which makes them
doe

doe violence to all *Philosophy*, and the Reason of man, and undoe and cancel the Principles of two or three Sciences. And these words, which, one would think, are not so very favourable and absolving, lye just between the two sentences the Defender has transcrib'd. In the next paragraph he calls *Idolatry the crime which Papists formally hate, and we materially avoid*. And again, in the next to that, says *If they who do as the Papists do, are not formally guilty of Idolatry there is no danger their disciples should be so*. So that he plainly owns them guilty of material, and dares not venture to acquit them even of formal Idolatry.

“Notwithstanding the Defender goes on at all adventures, and will have it a fault in Dr. Taylor to say in one *book*, that if Papists are deceiv'd in Transubstantiation, it is certain they commit an act of Idolatry; whereas he says in another that 'tis evident the Object &c. is the only true and Eternal God &c. which seems to be a very course Complement to his Reader; for it either supposes him so Lazy as not to look back, what words those &c. *cetera's* stood for, or (if he did) so dull as not to see, that Dr. Taylor in both these quotations only charges the Papists with *material Idolatry*. He will likewise have M. Daillé to be faulty, for opposing the Papists with such a form of argument, as would prove the *Lutherans* to worship a mite. But instead of his miserable *that-which solution*, let him interpret the word [joyned] in the *major* of his own Syllogism, by [Consubstantiate] (as he must do, if he mean to oppose the *Lutherans*) and hee'll find that it has four terms. In the third place, faulty with him is Dr. Stillingfleet for two or three reasons, “which as they have been urg'd, so they have been answer'd before. But he tell's us in good time, “that Catholics grant as much “as the Dr. that the Presence of the Divine Nature in “any thing is no good ground to pay Divine Worship “to

Disc. 2.
pag. 31.
§. 35.

Ibid.

Disc. 2.
pag. 36,
37. § 31.

“to that thing. For he hop’d we had forgot his *abstracting* from a Corporal, and grounding his adoration *precisely* upon a Real Presence, we desire he will stick to this grant and that supposal, and then shew what trick he has left to evade Idolatry. “He concludes, *All these are faulty I say.* “Why so Positive good Sir? why because they “charge the Papists with worshiping a Creature instead “of Christ, from which other Protestants clear them. But what if the Chargers give better reasons than the Clearers? Or what if the Chargers are the far greater number? is a *majority the Guide’s* beloved argument, grown out of Favour? Or what if the Chargers and the Clearers both agree in the matter of fact? as indeed they do: for the one part only says that the Papists worship Bread; and the other that ’tis true they do so, but ’tis more than they mean to do. To conclude, the Papists direct the act of adoration to the *species*, supposing Christ to be Locally present under them: but if Christ be not so, but the substance of Bread instead of him (as the Protestants affirm and prove) then the Papists who intentionally worship Christ, do actually pay their Worship to Bread instead of him; which is all the Protestants accuse them of: For that act is as certainly a species of Idolatry, as the object has the species of Bread.

Disc. 2.
pag. 37.
§. 35.

The fifth and last Protestant Author, that is quoted, is the Reverend and Learned Dr. *Hammond*; “who according to the Defender seems to Charge the Papists rather “with a material than Formal Idolatry: and this material Idolatry, we are told, like material Adultery may in “many cases be committed without Sin. This latter Doctrine I believe is none of Dr. *Hammond’s*, for tis contrary to plain Scripture. For when *Abimelech* (*Gen, XX.*) had like to have committed material Adultery with *Sarah* and being reprov’d in a Dream, pleaded *the innocence of his intention;*

ention; God acknowledges this innocence, and says, *For I also with-held thee from sinning against me therefore I suffer'd thee not to touch her v. 6.* so that it seems the act had been a sin against God, notwithstanding *Abimelech's* doing it in the v. 5. integrity of his heart and the innocence of his hands. But to return to Dr *Hammond*; 'tis plain he has heartily endeavour'd to strain his charity, and yet for all that censures the Papists as severely as any sober Protestant ever did. And the Reader will be fully satisfy'd of this truth; if he please to consult (for it would be too much to transcribe) the * nine Sections which the Dr has writ upon this Subject; beginning §. 63. of his *discours of Idolatry*, I assure myself the mildest censure, that can be pass'd upon the Defender, will be, that he never read that *Discourse*. But he thinks he has launc'd us to the quick: "when he puts us in mind Disc. 2. "of our Forefathers, who for many centurys were such pag. 37. "Idolaters, as we make the present Papists. Poor man! § 32. where has he been sleeping these fifty years? that he knows not this stale objection has been so often urg'd and answer'd, that all understanding Papists are now asham'd to make use of it.

Yet for all this we are likely to part good friends for he Ibid. §. "tells us "his Catholics grant it is unlawful to worshi 33. "the bread, if we do not believe it to be God; or direct the "outward act to our Lord as [Corporally] present in the "Sacrament, if we do not believe him so present. Thus instead of defending his Catholics for adoring, he graciously absolves the Protestants for not adoring. As for what he adds of *submitting our Judgment to the Church*; that is no-

* § 63. He delivers himself to this effect. To Worship the Bread in the Sacrament must certainly be Idolatry, in the literal notion of the Word, and they that do this upon any the subtlest ground, that by any error or mistake (be it never so piously taken up) believe it not to be Bread, but very Christ incarnate, and thereupon Worship it: these, I say, in case they be mistaken, though they are not guilty of Idolatry in all the aggravations that belong'd to it among the Heathen; yet I cannot free them from the Charge of Worshipping an Idol, &c.

thing to the present purpose: For he knows that we insist upon it that Popery in this point, does directly and manifestly overthrow all the principles of Sense, of Reason, & Religion, and we are not so singular in this opinion, but that Papists themselves own, they cannot in this question pretend to Scripture without first defying Sense & Reason.

In the last Section the Defender proposes two Questions, which he thinks the most material in this dispute.

Disc. 2.
pag. 38.
§ 34:

“ 1. Whether the Popish *grounds* of believing Christ's *Corporal* Presence [viz: as effected by Transubstantiation] be *Solid and true*? to which we answer *Negatively*. 2.

“ Whether the Church of Rome, *as a term of communion in this point*, exact any more then the acknowledgment of

“ *a Real Presence*? to which we answer, that to our ap-

“ prehension she does. For she requires us under an *Anathema* to believe *Transubstantiation*: which whoever does,

must define a Real Presence to be a Corporal Presence effected by Transubstantiation. So that the prescinding ex-

pedient this Author offers, would have us prescind from the definition of the object, *i. e.* to consider a thing,

prescinding from the thing that we consider; which the Papists have more wit then to propose to us. 2 that if she

Disc. 2.
§. 17. p.
21.

did not, it would not serve the turn. For she requires us even by this Author's confession, to bow down before the

Elements; which, if Christ's Body be not Locally Present in the Eucharist, we have prov'd to be Idolatry, be

the bow never so prescinding. For to worship the true God by an *Host*, is in effect all one as to worship him by

an image; which is as truly, though not so gross, Idolatry as to worship an image instead of him.

And now (as the Defender says) *Hitherto of this Controversy*: wherein if I have chiefly consider'd my Adversary's management, 'tis because a Scholar should be answer'd; but a Jugler need only be detected.

CHAP. XII. *The Close.*

Having taken so distinct a view of both the Discourses, I know not whether I must beg the Reader's pardon for considering so much of 'em; or demand the Author's thanks for sparing what I have pass'd over. The Controversy it self would have lain in a little room; but the Author's handling it gives an adversary so large a field of matter, as would easily furnish a very voluminous Reply. My aim in this was to make it as short as was possible, without omitting any thing material; and I'm confident I have not, I'm sure I have not willingly, omitted or dissembled the force of any one line, that seem'd to make against the Church of England.

The Quotations in the Pamphlet are many and generally tedious; none of 'em sincere, and most of 'em twice or thrice repetaed. To have publish'd 'em intire, would have taken up more paper then this answer does: nor would a recitall have suffic'd, without some reflexion: & after all the Reader is no more bound to trust me then him; but for full satisfaction must recurr to the Authors themselves. Wherefore I concluded it the shorter & better way, to give the sense of our Church and those Authors in plain & easy terms; so that the common Reader might be his own interpreter; and without any farther assistance make a right construction of what the Pamphlet would pervert.

Some perhaps may fancy my Reflexions are sometimes too severe, upon so little seeming provocation; and at other times too light for so serious a subject as I treat of. I confess I could not always dissemble my just abhorrence of the Author's insincerity; which I take to be the Sin in the world that an honest man can least pardon. Had the Author been a true sincere Papist, as well my inclination

as my duty would have made me treat him with respect, for simple error is an object of compassion to be dealt with in the spirit of meekness: but Hypocrisy is the common aversion of God and Man; and ought to be abhor'd and stigmatiz'd. As for lighter Answers, I think I have never given them, but when they were requisite in reply to Comical objections; for nothing can be more ridiculous than a solemn confutation of a Jest. The Author indeed seems to talk with great gravity all the way; but his matter for the most part is of a quite contrary Character: and in such a case the Grimace does but add to the Comedy and make it the more necessary to return an answer in kind.

What I have said has been the shorter, because my Adversary has been twice answer'd already: both professedly by the Author of the late *Reply printed at London*; and occasionally by those other worthy men that have consider'd the several parts of the *Guide in Controversy*. For there is not an argument, nor a quotation, nor scarce a sentence in either of these Discourses, but is almost *verbatim* in that Guide aforesaid; which contains the whole stock of the Fraternity; the sum and substance of all they have to say, if they write as many books as *Iostatus*. 'Twas but t'other day that a great part of these Discourses was again printed in the *Book of Church-Government*; and for ought I find we must expect the same stuff word for word, in every book they are to publish. But at this rate instead of being answer'd they deserve to be indicted for extortion. For the buyer of their book pays unconscionable use upon use, besides the nauseousness of the tautology. Wherefore for my own part I now take my final leave of them; and resolve, not so much as to inquire what other books the Editor's press is big with. And perhaps when other Readers are aware of his proceedings, the edition of his books will not need to be stinted to twenty thousand of a sort in a year.

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Aldrich, Henry,

A reply to two discourses. Lately printed at Oxford concerning the
adoration of our blessed Savior, in the holy eucharist

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